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Calvinist Contact

Plans to open abortion clinics

Bert Witvoet

Dr. Henry Morgentaler is travelling through Canada, vowing that he is going ahead with the opening of several abortion clinics. He spoke in Winnipeg, Manitoba, as well as in Toronto, Ontario.

He met with Manitoba Attorney-General Roland Penner in order to secure immunity from prosecution. In Manitoba as well as in other parts of the country it is illegal to provide abortions that have not been approved by a hospital therapeutic abortion committee. Morgentaler went to jail in Quebec before winning a legal battle to operate a clinic in Montreal.

He plans to open clinics in Toronto, Winnipeg, Calgary and St. John's, as well as in other cities "where the need is great."

Dr. Morgentaler had hoped that the NDP government of Manitoba would assist him in his crusade for the right of women to decide on abortions for themselves, but Roland Penner, al-

though sympathetic, would not give him any assurances of immunity.

Dr. Morgentaler believes that a fetus up till 16 weeks old is not human and, therefore, should be protected by law.

Morgentaler has been supported in his drive to establish abortion clinics by the Canadian Abortion Rights Action League (CARAL), Planned Parenthood (family planning clinics) and the National Action Committee on the Status of Women.

According to a Halton Pro-Life memo sent around to concerned citizens, The National Action Committee receives funding from the Secretary of State, which recently gave them a grant of \$185,000 to underwrite their activities.

The Pro-Life movement wants citizens to urge their governments to arrest the doctors who will work in the clinics to be established in various centres.

(For more on Morgentaler and the rights of women see editorial page and page 7).



UPC picture

Dr. Henry Morgentaler, controversial abortionist from Montreal, at a press conference in Winnipeg

Muslims claim Europe will be Islamic within a few decades

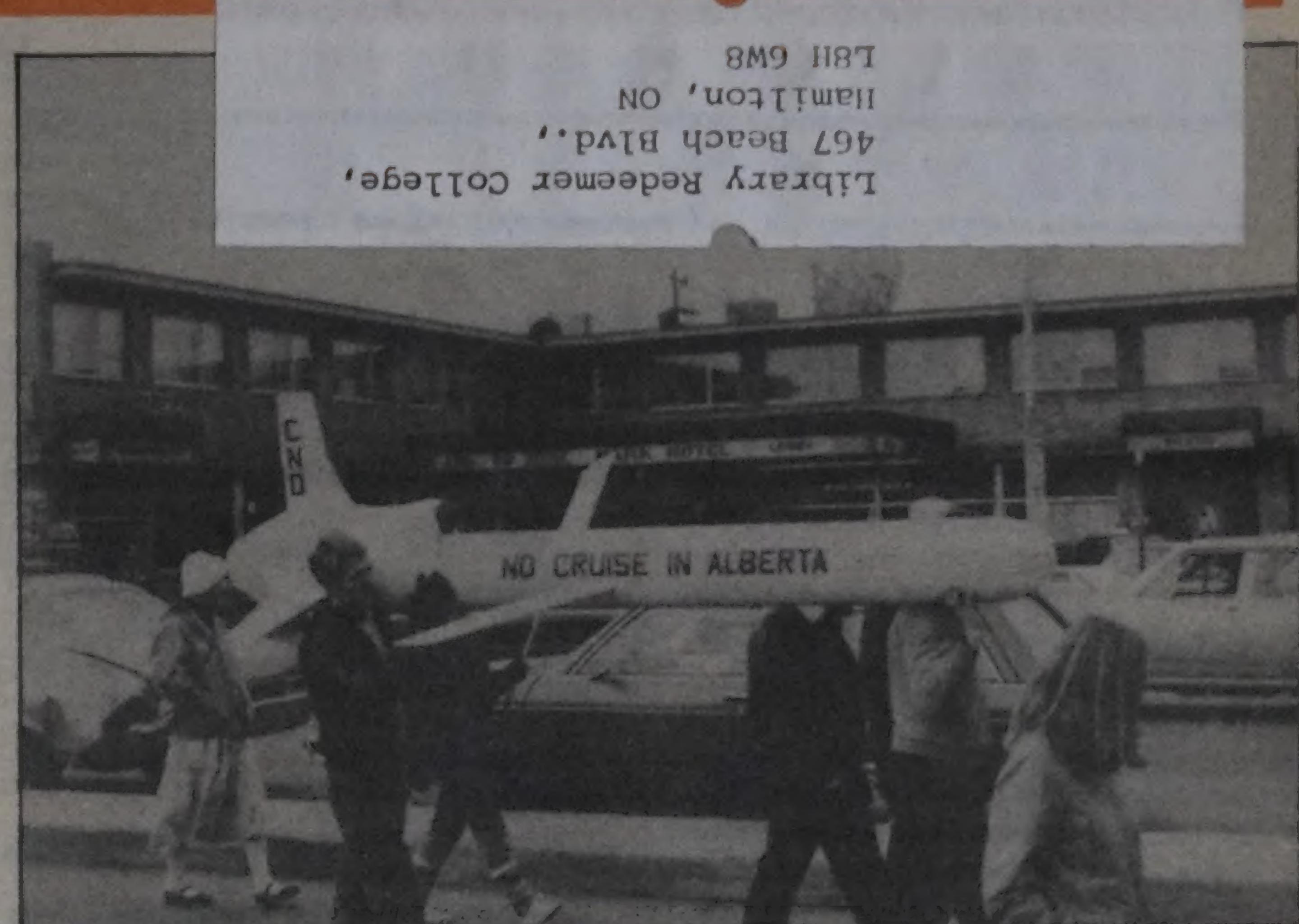
MUNICH/STUTTGART, Germany (EP) — Muslims are counting on Europe becoming Islamic within the next few decades. They also expect that their religion will have the highest number of adherents worldwide. As explained in the latest edition of Al-Islam, the "Magazine of Muslims in Germany", these expectations are grounded in the fact that people everywhere are turning to Islam because it is "best suited to solve the problems of all eras." The magazine, which is published in Munich, states "If the human civilization is to be preserved from destruction, then Islam is the only religion for the world of tomorrow."

Islam is described as a universal message of peace in this world and the next. The magazine goes on to point out that Muslims have been very fertile - in most Islamic countries the annual population growth rate exceeds two per cent. Then there are the converts to Islam. These two factors combined have brought the number of Muslims almost up to the 1,000 million mark. The number of Christians is estimated at 1,400 million. Hinduism

has 583 million adherents and Buddhism 274 million. According to Al-Islam the number of Muslims has already peaked the 50 million mark in seven countries: Bangladesh, China, India, Indonesia, Nigeria, Pakistan and the USSR.

It is also reported that in a total of 53 states Muslims represent over half of the population. The Federal Republic of Germany is stated as having 1.5 million Muslims, the German Democratic Republic 101,000. The fact that Christianity is no longer taken for granted in Europe and that it is increasingly the subject of criticism and lack of understanding is thought to be opening doors for Islam.

In this issue:
Search for a bush pilot son
Next week:
Year-end issue



A visual aid is worth a thousand signs
Protesters in Edmonton let the world know that the American cruise missile is not welcome for test flights in Alberta

Persevering for peace

Wally van de Kleut

More than 1,500 people came together on a wintry Saturday, October 30th, at a South side Edmonton high school. Their objective: to march and rally for increased initiatives for peace.

Sponsored by Edmontonians for a Non-nuclear Future (ENNuf), the Alberta Citizens' Anti-Cruise Committee, and many church groups, the march proceeded along four busy Edmonton streets. Many motorists, inconvenienced by the six-block long line of protesters, nevertheless honked their horns in solidarity.

The march culminated in a short

rally at the University of Alberta. There the nuclear arms protestors - primarily concerned at this time about the testing of the cruise missile in Northern Alberta - listened to short statements made by march organizers.

"What we are doing today is a celebration of hope, even if External Affairs Minister, Allen MacEachen says he doesn't care about the growing anti-nuclear movement," said a spokesman for ENNuf.

"Whether or not Canada's leaders listen to us, we must stand up for what we believe is responsible, peaceful action in today's world. We will persevere, because we have no choice but to speak out."

Third World population likely to triple in next century

WHEATON, Ill. (EP) — The best current estimates suggest that the population of the Third World is likely to triple in the next century and then remain stable. The reason is that declining fertility does not compensate fully for reduced mortality. Past trends have already created a growth momentum that cannot easily be reversed, according to Missionary News Service.

Some have argued that increasing life expectancy by improved medical care and higher standards of living in the Third World only aggravates problems caused by overpopulation. However, other scholars now say that even if life expectancy were to rise at the fastest rate possible, the effect on the ultimate, stable population of the Third World would be small.

The reason is that the rate of population growth in developing countries has become increasingly insensitive to changes in the death rate. The most important influences on growth are future trends in fertility and the large numbers of young people now reaching childbearing age, mainly as a result of high fertility in the recent past. If population growth is to be kept to a minimum, attention to reducing the birth rate will be most important.

Life expectancy in the developing world as a whole reached 50 years around 1965. What had taken about 70 years in Western Europe in the 19th century was accomplished in the Third World in about 15 years. However, the improvement in life expectancy has slowed.

As a result, the gap between developing countries and the developed ones, now about 17 years, is not being closed as quickly as it was earlier. The reasons are a combination of medical, social and economic factors.

Canadian Council jumps into the fray

BURLINGTON, Ont. — The Council of Christian Reformed Churches in Canada is sending out letters to consistories of Canadian CRC churches to alert them to attempts made by pro-abortion groups to establish free-standing abortion clinics in various centres in Canada.

Arie Van Eek, Executive Secretary of the Council, explained that Synodical decisions of 1971 and '72 were helpful in gaining a better understanding of the CRC stand on this issue.

In his letter to consistories he is asking them to alert their membership and encourage them to send letters to members of the provincial parliaments, especially the ministers of justice and health and the premiers.

Viewpoint

A question of human life

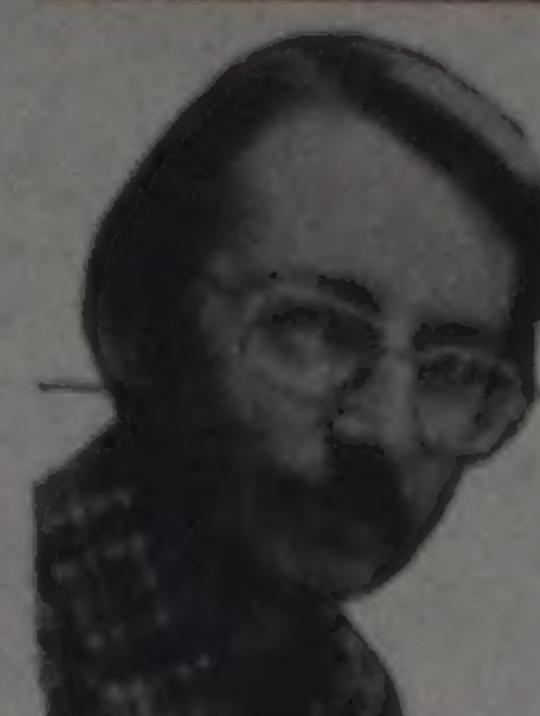
Dr. Henry Morgentaler visited Toronto on November 18 for a public meeting sponsored by the Canadian Abortion Rights Action League (See article on page 7: "Dorothe in the lion's den").

Dr. Morgentaler is a family doctor whose specialty is abortion. He performs about 12 to 15 abortions a day in his Montreal clinic.

From various articles written about him one gets the impression that Dr. Morgentaler is a high-minded human being, a person who is willing to suffer imprisonment for what he believes in.

As a man who survived a Nazi concentration camp he knows what injustice can do; how freedom can be taken away and the dignity of human beings assaulted. For that reason Dr. Morgentaler believes that to deny abortions to women with unwanted pregnancies is criminal.

The following quote sums up well how he pursues his idealism: "I have no regrets in my life. I've suffered pain and hardship for what I believe. But if I could write my own epitaph, I would



Bert Witvoet

Editorial

describe myself as someone who fought for female freedom, justice and pleasure in life."

On the surface one could easily approve of this epitaph, were it not for the fact that freedom, justice and pleasure never occur in a vacuum, be they female or otherwise.

Female freedom is great, but what about the freedom of the unborn child? Justice is wonderful, but does it also protect the fetus?

And pleasure? Well, at this point the Christian takes an entirely different route. Pleasure for a Christian is never a principle. It should not have a leading function when we make moral

judgments. Pleasure is a result or a fruit that can be much appreciated. But use it as a principle and it sets you down in a moral jungle.

But to come back to freedom and justice for the unborn. Morgentaler has considered this matter carefully. His answer to the dilemma is that a fetus is not a human being until the 16th week.

"It is just tissue without the capacity to survive on its own." This scientific distinction of what makes the unborn "human" is so important to Morgentaler that he says, "If I thought it was a child, I would never again perform an abortion."

In other words, his belief that anything that cannot survive on its own is not human, provides him with a free conscience.

However much one may admire the man's courage and apparent integrity, one would have to say that his judgment is highly suspect. Dependency is not what makes us non-human. It is the very essence of humanity.

Can a child that has been in the womb for 17 weeks survive on its own? Can a new-born baby feed itself? Can a six-year old child survive emotionally without parental care? Can an adult survive as a full human being without friends and loved ones? Can we survive without air or food? Can we survive without God's love?

The answer to all these questions is NO. We are human beings and that makes us dependent.

It is because a child does not have the capacity to survive on its own that it deserves the protection of society. Freedom and justice belong to those who are not able to speak for themselves, let alone defend themselves, as much as they belong to those parents who are responsible for the life that has begun.

Could it be that "pleasure" as a lifestyle principle is really behind this decision that human life starts after 16 weeks, rather than scientific knowledge and the principles of justice and freedom?

Coffee and peace and quiet — the marks of a village



Keith Knight

Off the cuff

December day to be able to sit outside at the cafe. Many women were there, having a Wednesday morning chat after their weekly bowling game. They were planning a church bazaar.

That has struck me time and again over the years: People in restaurants and post office lobbies talking about church. That is part of living in a small community, I suppose. I used to think that only we Reformed folk focused our lives on church activities. We often talk about the church community. But that kind of community also seems to exist in the village of Lewiston, especially in the fall and winter months.

You see, Lewiston is a tourist town. It's not like Wasaga Beach, Banff or Canada's Wonderland. It's more like a Stratford or a Niagara-on-the-Lake. The village draws the cultured crowd to a summer season of concerts, plays and art exhibits. It is a pristine village with all of the shops and boutiques being rustic, yet neat.

Once the craft shops and art galleries open up in the spring, the village is still quiet and the pace remains beautifully slow. One almost feels embarrassed to ask for a quick coffee or a quick lunch. Life is to be enjoyed, they would say, and coffee is to be savoured. Breathe the fresh air, feel the lake breezes, listen to the birds.

The fact that Lewiston is in the United States is somewhat incidental, for the serenity of that village does not typify America for me. I normally think of Detroit, Grand Rapids, Buffalo, Philadelphia when I think of America.

There are also dozens of "Lewis-

tons" in Canada, sleepy little villages where the men still meet in the barber shop or at the hardware store, and where everyone knows everyone else. The fact that my Lewiston is located across the border has a special significance of sorts. I can hop in the car, leave my country (and my work with all its deadlines), and go to my city of refuge. In spite of the biblical analogy, Lewiston is not a walled city. On the contrary, its openness makes it so inviting, yet the international border recognizes the distance which separates the two worlds.

Everyone needs a place of refuge, even if it amounts to only a half hour per week; a place to go to and to be alone. Some men find refuge in their workshop, some women in their sewing room. Children are prone to build forts or huts into which they can escape.

As for me, I leave the country for a quiet cup of coffee, a breath of village air, and a little voice which whispers "Relax."

Calvinist Contact

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Letters

Christian Reformed audience is not uninformed

✉ Several things I would like to mention. Mr. Van Dyk says that Dan Veldman's analysis was superficial and his slides exaggerated his topic. However, in his media presentation, it was obvious that he had done his homework carefully before he presented the facts. And, how can one ever begin to give a thorough and detailed criticism on such a vast and varied theme as rock music, which has been with us for twenty-five years? Mr. Veldman had already talked for two and a half hours at top speed just to give us an idea of what deceit is

infiltrating into the music, and the advertisements that are in popular family magazines that come into our homes.

I do not at all agree that the "demonic" records are demonic only in the sense that the performers are worshipping the idol of Mammon. We should never underestimate the power of the devil. There is such a thing as Satan worship and music written accordingly for that purpose.

Our two oldest children and I found Mr. Veldman's talk very worthwhile and informative. He helped many of us understand the

issues and the strong forces that our teenagers are up against. He also made us very much aware of the importance of listening to the message of the lyrics, and to be discerning in the content, whether it be rock, country or "Pat Boone" style music.

I don't appreciate Mr. Van Dyk's remarks about us as being "the very uninformed Christian Reformed audience." This is an unfair and sweeping statement. We C.R.C. people don't pretend to know it all, but most of us do try to keep our eyes and ears open to the issues of today. That is why there was such a large audience,

both old and young, at London High that night. We all wanted to find out what was happening in the field of the mass media.

I am thankful for a man like Dan Veldman, who has the courage to speak out so explicitly and

boldly. I hope that he will continue to have the stamina to research and keep up to date in these areas of music and advertising. I wish him well.

Mrs. Helen Tangelander,
Strathroy, Ont.

Veldman did not claim to be a music critic

✉ Your November 5, 1982 issue included an article written by Bill Van Dyk entitled "The Practice of Deceit: Dan Veldman." We, a young couple, were very disappointed with this article. We, too, have attended the condensed version of Dan Veldman's twenty-six hour seminar in the local Christian High School.

Unlike Mr. Van Dyk we were pleased with the presentation and left with a renewed challenge to do what is in the best interest of our spiritual well-being concerning rock music as we know it today. That is, to avoid spiritually destructive songs; which was precisely the point of Dan Veldman's message.

Of course, we should avoid

songs which, among others things, exploit sex and promote devil worship without shame. This is a clear Christian directive, we only have to listen to our conscience (the Holy Spirit speaking to us) or, more positively, to read verses like Romans 16:19 and II Cor. 6:14-16 to have this confirmed.

Dan Veldman never suggested or implied he had dealt with or was giving a complete analysis of rock music nor did he claim to be a music critic. But he did deal with it as a Christian must, clearly identifying worth and garbage from a biblical basis. This is exactly the reason why the illustrations shown and heard during Dan Veldman's presentation were not a complete picture (exem-

plary) of all rock music, only music which should be avoided was shown.

To make the claim that Dan Veldman was deceiving his audience, as Mr. Van Dyk's article states, does harm to a clear directive for Christian living.

Joyce and Ron Haverman,
Sarnia, Ont.

✉ I agree wholeheartedly with Bill Van Dyk's recent remarks regarding Dan Veldman's presentation on rock music. Though Dan deals with elements of rock that are deplorable in themselves, he fails to give an honest treatment of rock music.

After witnessing the talk before the Minister's Institute in Grand Rapids this past June, I confronted Dan personally and asked him why he did not offer a more middle ground and show the alternatives that exist within contemporary Christian music. He simply replied by saying that in the first place he normally does not field questions from the

audience and that he was not prepared to discuss alternatives since he could only report on the given topic delivered to the pastors.

My own feeling is that the Veldman presentation is filled with hype, distortion, exaggeration, and simply shocks persons already convinced that rock music is "demonic." It saddens me a great deal that our pastors and lay persons are subjected to this low form of instruction when the subject deserves full scale appreciation and sympathy.

Hans Altena,
Music A.D./MTD ARTISTS
Grand Rapids, MI

A condescending tone

✉ At the annual Christian Reformed Ministers' Institute in Grand Rapids last June, we were shown a presentation on "The Media and Manipulation." Some of us talked to Mr. Veldman afterwards indicating that he should come to Ontario. Subsequently, a tour was set up.

In the November issue of Calvinist Contact, Bill Van Dyk writes about this presentation.

What I do not appreciate is the tone of this article. It strikes me as condescending. I get the impression that Dan Veldman does not know what he is talking about. I appreciated the fact that Mr. Veldman did not answer certain questions after the presentation.

I have written Dan Veldman that he should try to develop a more comprehensive critique of rock and at the same time develop

the presentation from more of a biblical Reformed perspective.

At the same time Veldman's warnings are very much in order. Especially families with teenagers will tell us that. Please Mr. Van Dyk don't just "dismiss" this presentation. Our generation must be warned against evils of the day.

Ralph Koops,
Chatham, Ont.

Students take teacher to task

✉ We are writing in response to the article by Bill Van Dyk in the November 5th issue of Calvinist Contact. (Re: The Practice of Deceit: Dan Veldman). We are very disappointed to read the "critique" Mr. Van Dyk wrote on Veldman. We found it not only sarcastic, but misinforming.

Mr. Van Dyk writes that Veldman did not point out any of the good qualities that rock music has. This is true - but Mr. Van Dyk fails to mention that Veldman was not there to show us what is good and bad, rather he was there to show us the *deceit* in rock music, which he did very well.

We attended the same presentation Mr. Van Dyk did and were very impressed with what Veldman said. We did not leave with the feeling that all rock music was evil; instead, we felt that our eyes and ears were opened to what we have been listening to. Veldman may not have represented rock that was "exemplary" of all rock, but he did present rock which many teenagers of today are listening to.

Also, we were disappointed with the way Mr. Van Dyk sarcastically wrote about the advertising techniques which Veldman showed us. Being a Mass Media teacher himself, Mr. Van Dyk knows that what Veldman

demonstrated is a technique known as subliminal advertising, where in only our subconscious picks up the hidden letters and images unless they are pointed out to us. The Jantzen ad, which I was shown in a Mass Media course, is definitely an employer of this technique.

We had hoped a Christian critic could have given some more constructive criticism rather than spend a whole article doing a cut-up job.

Karen Wiersma
Ron DeBoer
Steve Wiersma,
students at Chatham District Christian Secondary School,
Chatham, Ont.

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Church

Pastoral Pondering

God rules

Because God rules the world
And gave his only son,
There's hope for sinners in this world
For Christ the victory has won.

We do not understand God's work, his ways,
Nor grasp his wondrous love,
That Jesus, born in Bethlehem
Was sent, from heav'n above.

No palace was awaiting
There was no ready home,
There only was a stable,
The fulness of God's time had come.

How well we know this story
The prince of peace, the morning star,
Has come into a darkened, sinful world.
God's love is reaching far, so far,

Into the hearts of people
And stirs up hope deep, deep within.
A joy awaits for all God's children,
This peace: forgiveness for sin.

That is the joy of Christmas:
God rules, and he does all things well
A light that shines in darkness,
Our king, has come, Immanuel!

Eve Stad,
In the "Newsletter" of the First Chr. Ref.
Church, Victoria, BC

Chatham reaches out to unchurched young people

 In the latest "Pastor's Bulletin" of the Canadian Home Bible League, John Vander Boom commented on an article in the *Toronto Star* of September 6th. "Most of all," he wrote, "I was shocked by the additional information added at the bottom of the page in the *Star* that 'Today's teenagers are struggling through the most acute period of family instability Less than a third of our population attends church regularly and two out of three children have never received any religious instruction.'"

The note makes one pause and reflect deeply on the tremendous responsibility of the evangelical community in Canada. What are we going to do about the situation? Do we just shake our heads and tell one another how bad things have become in our country? Or are we going to reach out and touch some of these young people, telling them that even in the darkness and gloom of economic and moral darkness the light of Jesus Christ will bring hope and joy?

As part of the effort of reaching unchurched young people in our community, our Church participated in bringing the Stacey Band, a Christian musical group, and an evangelistic speaker into Chatham for a concert at the Thames Art Theatre on Saturday, November 20th. We furnished 6 counsellors for this meeting.

First Ref. Church,
Chatham, ON

The best pupils

 Proverbs 9:9 tells us that the righteous man is the best pupil. The one whose heart is right with God is the one who listens to the instruction of the Lord and applies it to his life. In education, especially in the learning in things of the spirit, of the soul, one's living relationship to God determines one's growth in the truth. Why is that? Because "The fear of the Lord is the beginning of wisdom...." Complete trust in the Lord is the spring from which true knowledge and wisdom flow.

Our growth and progress in God's school is closely related to our faith in God and in his son Jesus Christ as our saviour and Lord. If we respond to his call, he will lead us to the fountain of knowledge and wisdom.

Pastor A.C. Leegwater,
First Chr. Ref. Church,
Thunder Bay, ON

Serving Abroad

Missionary letters that have appeared in church bulletins

Dear Friends:

It's again time to up-date you on what's happening in the world hunger program in Sierra Leone. We thank you for your continued interest and support in the work and the people of Sierra Leone.

The program is taking shape with the work having begun in three villages and hopefully two more will soon be added. In agriculture the emphasis will be mainly on developing swamp land so that the farmer can grow rice on it year round - rather than the traditional hillside one-crop-per-year farming. Emphasis will also be on improving yields on already developed swamps by teaching improved planting methods and other prac-

tices and by making available improved seeds and fertilizer. Joseph, newly-hired co-agriculturist, will certainly be a big help in carrying out the actual program plans. We are still looking for co-workers in the other project areas: health, literacy, community development and church development. People with the right qualifications seem to be hard to find.

Rice harvest is about to begin. Praise the Lord! The past four months have been very difficult due to a shortage of rice and the people have certainly suffered. To help out a bit, CRWRC did buy some rice and then sell it again at half price. And now we pray that the harvest may be plentiful.

Next month we are planning a trip to Nigeria where Ron will be attending a course on rice production. Hopefully, we'll also be able to see some of the work the denomination is doing in Nigeria.

We are grateful for the response to our presence and work here so far. And we pray that this may continue. We also pray for the church in North America that you may meet the challenges facing you there and that the church may grow there too. We are all his servants going about the work in different ways.

Sincerely,
Ron, Tena and Leanne
Prins,
Sierra Leone,
Lacombe (AB)
Chr. Ref. Church

Abortion alert

 If you have been reading the papers then you are aware that Morgentaler wishes to open up an abortion clinic in Toronto. Pro-abortionists in Canada have launched a new campaign to establish abortion clinics in Canada. There are enough abortions being done in our hospitals. We must not let this happen.

In 1977 the then Minister of Health and Welfare, Marc Lalonde, tried to establish abortion clinics in an attempt that died the moment it was announced because of the instant pro-life pressure which included over half a million pieces of mail to Lalonde's office. We must simply duplicate this action on the provincial level. We must convince our Minister of Health, Larry Grossman that abortion clinics are totally unacceptable to taxpayers. We must write to Roy McMurtry asking to see that the law is enforced, should Morgentaler open up a clinic.

Every letter no matter how poorly written is worth 400 signatures on a petition.

Toronto Chr. Ref. Church
bulletins

been released after spending some time in prison. He, too, was engaged in witness and scripture distribution during his imprisonment.

There are scripture translation projects in progress in 20

Ethiopian languages and there is much activity in Bible distribution in Ethiopia in spite of the unstable conditions there.

Teikwa, BC
Chr. Ref. Church

Church News

Christian Reformed

Accepted

- to Lindsay, Ontario, Rev. John Heidinga of Granum, Alta.
- to Maranatha, Bowmanville, Rev. John Zantingh of Dundas, Ont.

- to Fenwick, Ont., Rev. Adrian Dieleman of Blyth, Ont.

Declined

- to Fort McMurray, Alta., Rev. John Heidinga of Granum, Alta.

- to Smithers, BC, Rev. A. De Jager of Rehoboth, Bowmanville

- to Whitby, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.

Change of Address

- Rev. Jacob Geuzebroek, 28 Lockie Ave., Agincourt, ON M1S 1N4; tel: (416) 292-7654.

Radio broadcast

The Back to God Hour can now be heard every Sunday evening at 11:30 on CFCO, Chatham, Ont. Chatham has a powerful station and can be heard a couple of hundred miles from Chatham. It is 630 on your radio dial.

Friendship services a new and exciting ministry in BC

On Sunday, November 14, 1982 at 2:30 p.m. a different sort of church service took place in Chilliwack, BC. It was a Friendship Praise and Worship Service with and for the mentally handicapped.

The exciting new ministry to the handicapped was started in May of this year. Langley, Abbotsford and Surrey have each hosted one of the truly special services. On this hunger awareness Sunday, Chilliwack was the hosting church. But the service was not quite the same as the three previous services since it was an integrated service for the first time.

The church was nearly filled

with people, some of whom travelled 50 miles to attend their special service. Over and over the congregation repeated the text Romans 10:11: "No one who believes in him, will be put to shame." Some already knew it off by heart.

To illustrate this text clearly, Pastor Tony Schweitzer zeroed in on the story of Joseph. With the help of the overhead projector, we sat with Joseph in the dark, cold cell. We could hear the baker and the cup-bearer tell of their dreams. Later on, we saw Joseph coming out of his cell, to clean up before his audience with the king, to interpret his dream.

Here on earth we may suffer as Joseph did, some of us cannot walk well, or hear or see, many have brains that do not work very well. But we all believe and look forward to the day when we will all be made whole.

Jim, a blind resident from Linden Lodge, sang of that day, in the words of "The Holy City." Some of the residents of the Bethesda home led in the singing of the "Tree-song". I am becoming what the Lord of trees has meant me to be ... a strong young tree.

I, too, was there, with my eight-year-old son Jeff, who never sat still for a moment. Though he may not understand all of the message preached that day, he thoroughly enjoyed the slides, the music, the offering and the coffee-fellowship later on. How I thank God for Friendship Praise and Worship Services, and for the Friendship series used in Sunday school, to teach the mentally handicapped at their own level.

I pray that Jeff may one day become a full member of God's church, and after, in the New Jerusalem, live in a perfect body, free from physical, emotional and mental disabilities.

No one who believes in him will be put to shame.

Nel Molenaar,
Langley, BC

Witness behind bars

 Two scripture distribution officers of the Bible Society in Ethiopia imprisoned in May, 1981 have recently been released. They had been arrested while they were distributing scriptures. During their many months in prison they were cheerful and continually witnessed of their faith. The Bible Society provided them with 300 Bibles for personal distribution to fellow prisoners.

A Bible study group was organized with great enthusiasm. Bishop Paul has also

Community Report

I actually attended an internos

Bert Witvoet

In spite of the fact that I invited myself to the party, I am well received: I am officially welcomed, I don't have to pay for my lunch and I am sent home with flowers.

The event is the almost monthly get-together of the ministers and wives of Classis Toronto. It is known as "Internos" meaning: between us. But even though it's between the clergy and their spouses, an outsider does not feel like an outsider very long.

It's Monday morning, 10 o'clock, November 15. The place is the Rehoboth Christian Reformed Church of Toronto, and Rev. and Mrs. Peter Van Egmond are the host and hostess. I am the first one there of the guests. "It takes about an hour before they're all here," Peter Van Egmond tells me.

Internoses are informal affairs. Their first function is to provide fellowship and food; their second function may be to provide information, but no one counts on that.

Eventually about 38 people show up, among them special guests Rev. Len Hofman and Mrs. Blaine Hofman. Mr. Hofman is the newly appointed Stated Clerk of the Christian Reformed Church.

Refreshments are eagerly snatched up as people stand around and chat. Around 10:45 we sit down for devotions and a lusty hymnsing. The Biermans and Van Dyks from Barrie arrive late because of a snowfall in that area. Several of the ministers from the Toronto area choose not to believe them. How can it snow in Barrie when the sun shines in Toronto? Talk about centristic thinking.

After the hymnsing, Mr. Hofman is given an opportu-

nity to talk about his new position. He indicates his unfamiliarity with the Canadian scene, but promises to do something about it.

He enjoyed his first taste of Ontario Christian Reformed church life by spending time with the Van Egmonds and preaching in the Rehoboth church. He even attended the anniversary celebrations of the Van Egmonds. Peter and Jenny have been married for twenty-five years and Peter has been in the ministry that long too.

After Mr. Hofman's chat, I am given the opportunity to speak about *Calvinist Contact* and the role it seeks to play in the Reformed community of Canada. Several questions are raised about the Dutch section, coverage of news in the West, and the question of community polarization. While I talk, Carl Tuyl hobbles in to applause. He sprained his ankle coming down a stair. The cheerful pity of his colleagues knows no bounds.

Lunch, consisting of soup,

Since the Van Egmonds have just gone through a busy weekend of celebrations, they have food prepared and served by friends: Mrs. Henny Tjoelker and Mrs. Lynn Rhijnsburger.

Peter Nicolai stands up to announce a Sinter Klaas party for December sometime. Carl

Some more hymns are sung after the meal and around 2:30 the group begins to break up and people leave to be home when the children arrive.

Afterwards I sit down with Peter Van Egmond in his church study. He explains how an Internos is meant to be relaxing. No controversial

involved in the workforce and that explains the absence of some wives.

Every year we meet before Synod to discuss the agenda informally. After Synod we have a picnic in Boyd Park, Woodbridge, at which time we chew on the events of Synod. Internoses are a sort of clearing house for announcements of meetings and other events. Quite often we meet in homes. But with a group like today's, our house would not have been large enough."

As I leave the Rehoboth church, Jenny Van Egmond is busy vacuuming the fellowship hall. Earlier she had given me a bouquet of colourful mums to take home to my wife. We say goodbye to each other. Peter opens the outside door for me since my hands are full. I was the first to arrive and the last to leave.

"So this is what an Internos is like," I say to myself. Here I am, unordained, without a clerical collar, and I have actually been allowed a glimpse into the social sanctum of pastordom. Will anyone notice the glow on my face? Will anyone call me Reverend, just once?



Len and Elaine Hofman enjoy a good Canadian hymnsing



Peter Nicolai (left) chats with John and Gertrude De Jong, while Harry Bierman pensively munches on a carrot stick, leaving it up to Clara Bierman to carry the conversation with Benna Nicolai (not in the picture)

buns, fruit; coffee and tea is served. Normally the group eats out in a restaurant or the hosts provide food for them.

Tuyl agrees to play Sinterklaas. Everyone has to buy a little present for someone else.

Issues are dealt with. Ministers' wives especially enjoy this opportunity to form friendships. Ministers' widows also attend, like Mrs. Francois Guillaume and Mrs. Klaas Hart.

"According to Rev. Hofman this was one of the better Internos groups he has visited. Was he being polite, or is this a good Internos group?" I ask Peter Van Egmond.

"It is a good Internos," he answers with conviction. It is characterized by good fun, fellowship, and friendly relations. At the moment all the ministers of classis participate. There are 22 congregations and some 18, 19 pastors, not counting the evangelists, interns, campus pastors, etc. Some of the wives are now

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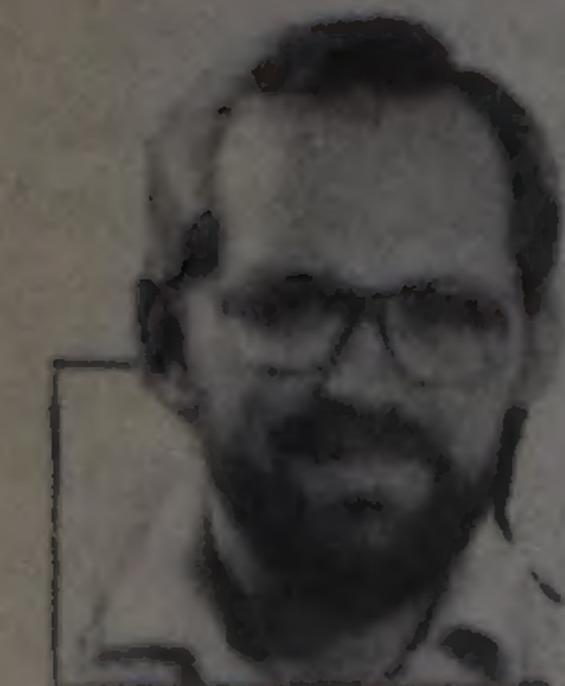
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News - International

Learning how to respond



**Ben
Vandezande
News**

Taking steps to better understand the news and respond to it in a compassionate way is a long term effort. I won't attempt to prescribe "the solution" for two reasons: a) simple "solutions" are not available; and b) a response is something you must do.

What can we do?

The following are ways to get us started so that as a community we can begin to respond to the news:

1) Develop a biblical world and life view:

This, of course, is a life-long process but is something easily overlooked as we look for ways to respond. It involves growth on two levels: a) understanding the Bible's teaching for today. We must multiply these studies so that the Bible really becomes a "lamp to our feet".

2) Develop a Christian view of society:

Often our interpretation of the news is based on unChristian notions about society and the responsibility people have in it. An unbiblical or non-existent view of human rights for example, could leave us indifferent to many of the

social problems reported in the news.

Unless we develop the beginnings of such a view we will indeed float rudderless in a sea of information. In fact, it will make it almost impossible to make our understanding of the news a product of our views. The manual *Man in Society: A Study of Hope* is a good place to begin such development. It is a student notebook prepared for grade 11-12 students in Christian Schools.

These first two suggestions are not simple and quickly finished. However, they should be the priorities on our long-term program of learning how to respond to the news.

3) Form a news discussion group:

Christians very much need each other when it comes to developing our response. We have a variety of gifts and interests that are essential for a well-rounded understanding of the news. In practical terms, none of us has the time to read everything, neither do we have the money to afford to buy all there is to read. So let's depend on each other. The best way is to set aside an hour or two every couple of weeks to discuss current events.

Have each person read at least two different news sources. Try to pick readings that interest each person, and are suited to the reading level of that person. In each session two people present a news item based on their reading and understanding. After the presentation others add to it

by sharing from their reading. Time should be allowed for people in the group to simply share an insight they picked up lately.

There is only one catch: you do have to be interested in becoming more current on news and developing a Christian understanding of it. If that's your goal, a news group can really help.

4) Become more informed:

The simple truth is that it takes time to become better informed. A few pointers on that:

a. read more than you watch. Use T.V. news time to read and watch the news only to get a visual impression of what happened. (Besides it gives you something to do during commercials).

b. read a major daily like *The Globe* or *The Star* for your regular source of news and share your local newspaper with a friend for local news (the local paper is out to do a job on advertising and local news).

c. read at least two magazines from different viewpoints on a topic in order to overcome media bias.

d. read Christian commentary magazines. The various Christian organizations also provide good magazines in their area of expertise.

e. listen to radio programs and watch T.V. programs that are news oriented.

5) Urge other groups to deal with current affairs:

We are isolated individuals. We belong to groups at home, church and work that could focus on the news on a regular

basis:

a. Home - make discussion about current affairs a regular feature of family talk;

b. Church - Have news discussions (as outlined in a point above) in your regular clubs and society. Urge the pastor and Bible discussion groups to develop an understanding of how the Bible sheds much needed light on

current issues. The emphasis here is not so much on topical preaching but how the interpretation of a passage also gives us the eye of faith to understand the news. It will not be enough then to use these instances to prophesy against the evil of the world, but also to see how the Bible points to new directions and solutions.

The classroom as newsroom

Attention teachers and parents

Many of you are very good at bringing current affairs to life in the classroom and the home. We would like to invite you to share those gifts with other teachers and parents who read C.C.

In the New Year, we will feature a column on these pages where you can share approaches you use to discuss current events and also the actual content for such a sharing.

Almost every school includes current events in its program. Yet most teachers struggle with how to do it well and also how to discuss current events in a beginning Christian perspective. Wouldn't it be helpful if teachers shared not only techniques but also sample materials?

Many homes include discussions on current affairs. Wouldn't it be helpful to hear how and precisely what other parents do to make the news of the world a regular part of home life.

This column will appear as often as we get materials from you. It does not have to be perfect. Let's share and grow together in this. C.C. will pay contributions that are used with a 6-month subscription to C.C. If you are already a subscriber, take a gift subscription for someone else. All copy should be typed, double spaced and 3 pages or less in length.

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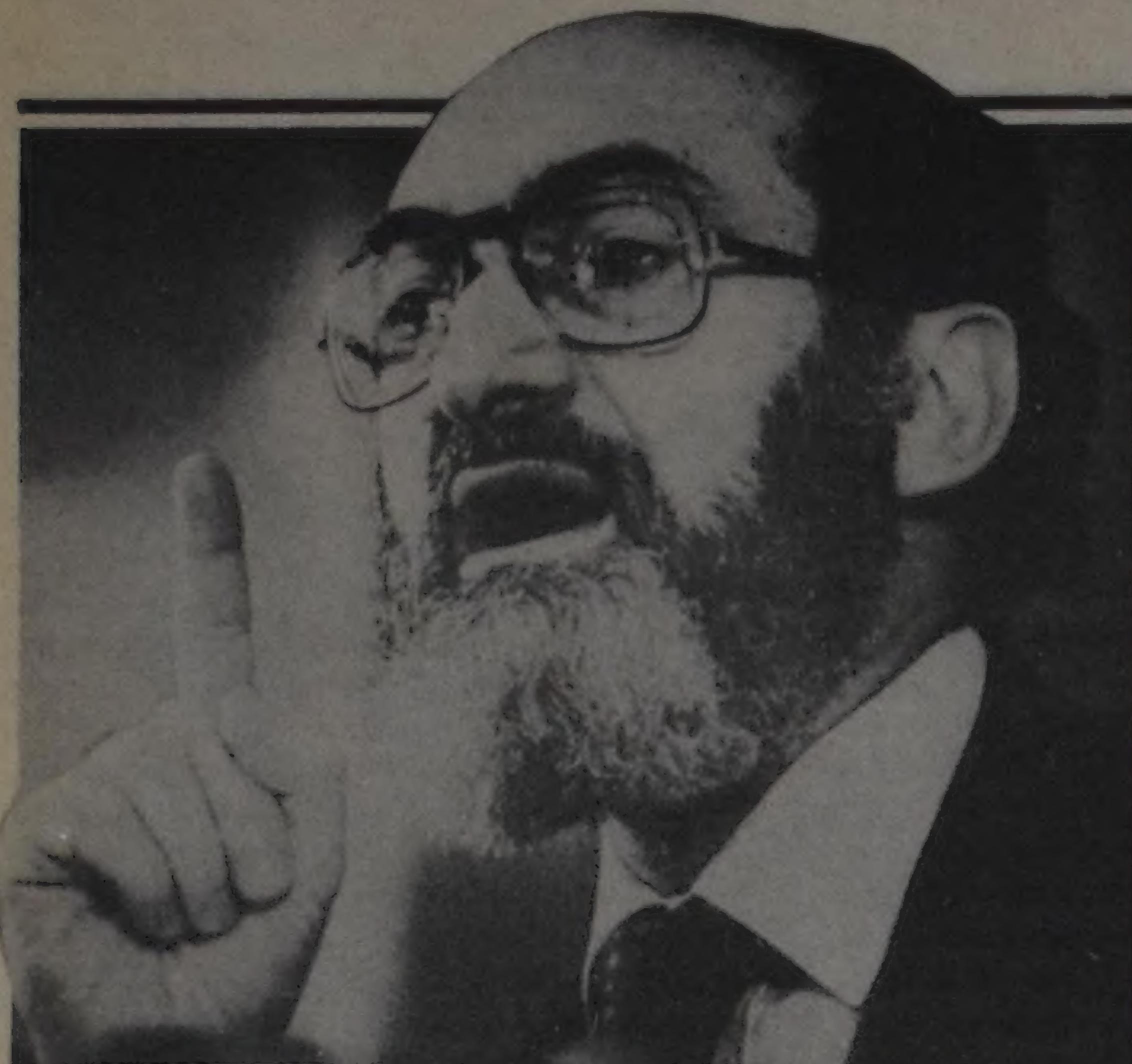
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Dr. Henry Morgentaler

Bert Witvoet

Dorothe Rogers is a friendly, compassionate young woman, who would not hurt a fly, unless it was to save another fly. She is a member of the First Christian Reformed Church of Toronto. It was at church that she heard about the upcoming public lecture of Dr. Henry Morgentaler at the Ontario Institute for Studies in Education in Toronto. Dr. Morgentaler is well known for his pro-abortion stance and his abortion clinic in Montreal. She decided to go there on Thursday, November 18. She went early, expecting that a large crowd might show up.

It was seven o'clock when she entered the building at 252 Bloor Street. Not many were there since the meeting would not start until 8 o'clock. When Dorothe came to the press table she was asked if she was a member of the press or a marshall. She said no. Could she please wait then until it was time to go in. Of course.

Dorothe waited for a while until she saw a friend, who was further down the hall, past the press table. She went to her for a chat. A lady with an orange armband came along and asked them both to move back to the press table. They both did.

Evidence of discrimination

But as they waited and waited, they noticed that other people were allowed to enter the auditorium. Dorothe and her friend decided to enter too. They were stopped again. It was explained that all these people going in were members of the press or marshalls. That many? Dorothe could not believe that.

In the meantime some eight women formed a double row with arms linked, to prevent Dorothe and her friend from going into the meeting hall.

"I was shocked," Dorothe explained to *Calvinist Contact*. "I told them it was a public meeting, why can't we go in?"

"Are you from the press or a marshall?" they asked her again.

"No, but don't tell me that all these people you are letting through are," Dorothe replied. No comment.

Dorothe's friend saw some other members of their church further back in the hallway, behind the press table. They too were not allowed to enter.

Her friend walked to these fellow church members, but could not return to Dorothe when she wanted to. This left Dorothe by herself, facing the eight women with linked arms. One of the women was smoking a cigarette and made sure the smoke blew into Dorothe's face.

By this time Dorothe was determined not to give way. She knew something suspicious was going on. These people were not telling her the truth. It was a very militant group of women she was facing. Between them they were constantly whispering about whether they could do this since it was a public meeting, and what were they going to do when the meeting would start? They talked about having to have five people go outside to check purses for banners. It became obvious to Dorothe that these women were paranoid, afraid that pro-lifers would enter the meeting and disturb it.

At 7:45 p.m., forty-five minutes after Dorothe had been stopped, she asked to be let in. She had been promised that she would be let in at this time. Someone whispered to someone else to change the sign that announced the meeting so that instead of asking for a \$2. donation the sign would ask for a \$2. admission fee. Dorothe then was told that she needed to pay a \$2. admission fee. She refused, of course, arguing that they were playing games with her.

Finally, when it was almost time, the women broke the line and let her go past them. But they didn't want her to enter the room others had entered. They suggested another door. Dorothe refused again. Eventually she was allowed into the room, which by this time was three quarters full. The women managed to keep most of the pro-lifers out apparently, because once in a while she could hear singing and shouting outside in the hall.

A charged atmosphere

Dr. Morgentaler was not the only speaker that evening. But when he spoke, Dorothe was shocked. The room was mostly occupied by pro-abortion women. They greeted every speaker with tremendous enthusiasm.

"I couldn't believe it when Dr. Morgentaler spoke," she recalls. "How can a man who

Dorothe in the lion's den

has lived through Dachau boast of the fact that he has performed more than 5,000 abortions? Every time he said something like "We will be liberated," everyone stood and clapped. Women with red berets sang songs. It was a charged atmosphere. It was evil."

Later on she reflected on it all. "To think that people can approve of abortion upon demand. When the Nazis massacred Jews it was done for the convenience of the state. Now, abortions are done for the convenience of the individual. But that's okay."

The other side of the story

CC decided to find out a little bit more about the women's group that had sponsored the evening. It turned out to be the Canadian Abortion Rights Action League (CARAL). We talked with Norma Scarborough, Head Secretary at l'Amoreux Collegiate Institute. She is the President of CARAL, a national organization with chapters in all major centres in Canada.

She explained that the basic aim of CARAL was to remove all sections in the criminal code that have to do with abortion. "We don't think that it is the task of the government to regulate abortions," she commented. "That is a matter between a woman and her physician."

Mrs. Scarborough did not think that the organization would be successful in removing all legislation. That's why for the time being they support the establishment of free-standing clinics that will allow a woman to be covered by medical insurance.

Besides fighting for free abortion, CARAL also seeks to improve birth control information for the public and better birth control methods.

When asked what her personal motivation was in leading the organization, she answered that she had been involved in women's work for 20 years and that she felt very strongly that women need to be liberated. She is herself a mother of five and a grandmother of six, "just so that you don't think that I am against having children."

Discrimination denied

Norma Scarborough denied that the organizers at the Morgentaler speech had been devious. They only allowed in the media, marshalls and platform people up till 7:45. Another criterion became the willingness of the people to pay a \$2. donation to help support the work and cover the cost.

"The meeting had been advertised as a public meeting in support of the establishment of clinics," she said. "We were not surprised, therefore, when 90 per cent of the audience stood up when asked if they supported such

clinics. But there was no attempt to keep certain people out of the meeting. If some people were not allowed in it was because the fire marshall would not allow more than 600 or 700 people in the hall.

"One group stayed in the hallway for about an hour, singing and making noise. The police finally asked them to leave."

Mrs. Scarborough explained that the group of women who sang in the meeting were called the Red Berets, and that this group often sang in support of women's right events. "The colour red has no political significance," she said. "As for the orange armbands, they happened to be plastic garbage bags that were lying around."

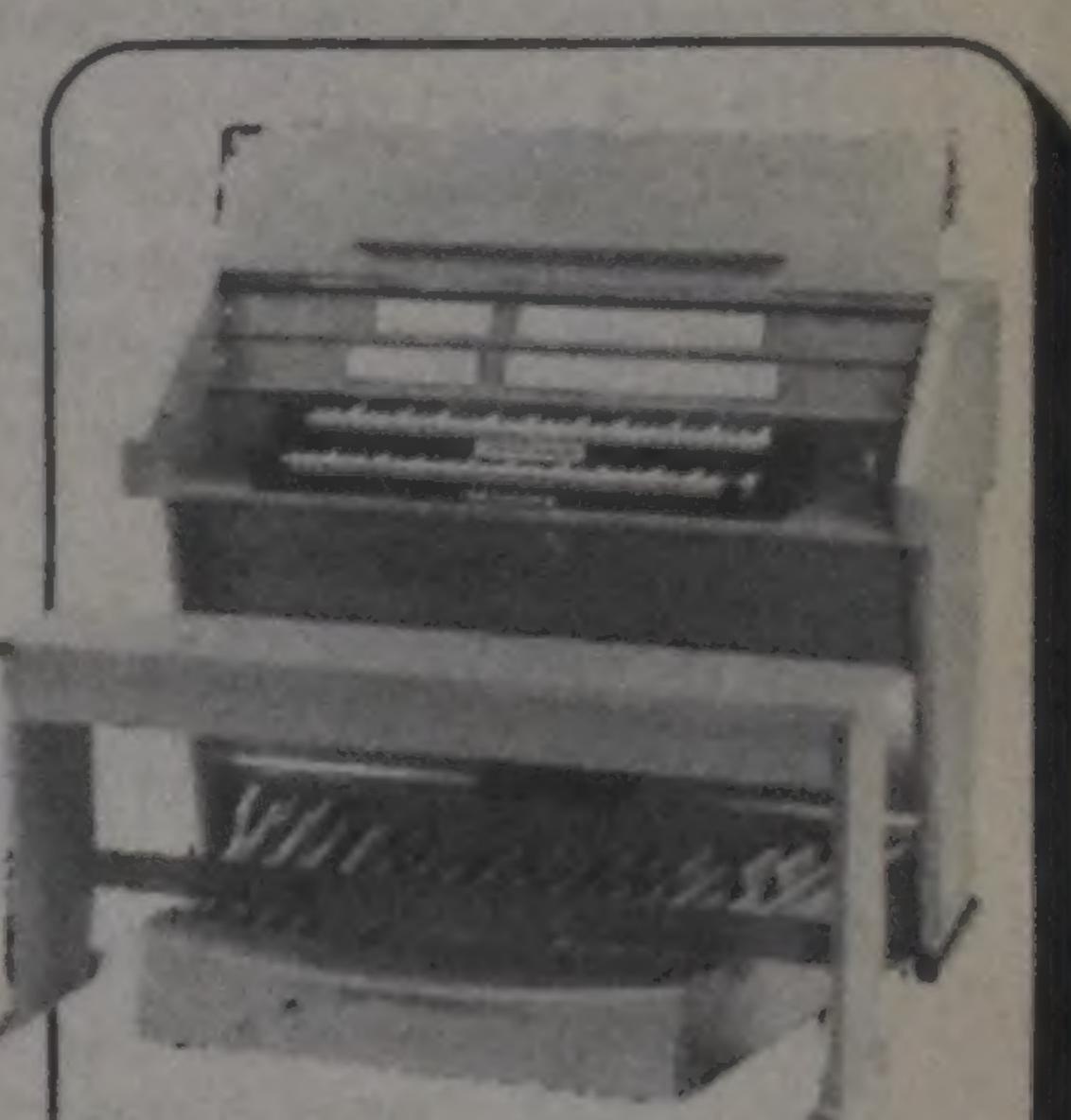
Dorothe still appalled

We checked back with Dorothe. According to her the information Mrs. Scarborough had given was basically correct. "But how do you judge their motives?" she wondered. "I think they definitely discriminated in the way they admitted people to a public meeting."

"They were obviously very, very committed to the liberation of women, whether that

be the right to be lesbian or the right to equal pay.

"But the abortion question I found especially disgusting. According to them people who are against abortion have a 'fetal fetish'. I am appalled at how they defend the killing of what has been conceived and is, therefore, human. I call that murder."



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Education

Chalkmarks

By Harry A. De Vries



Church subsidy for music student

"The King's Chronicle" notes that third-year King's student, David Dykstra, has been awarded \$400 in return for singing in the choir of Central United Church in Edmonton. The church approved a proposal initiated by Mr. J. Segger, choir director and organist for Central, to reward voice students at King's for participating in the choir this year.

Dykstra feels the income must be seen as an honourarium, in view of his position as a student. The \$400 tuition "subsidy" covers his voice lessons in full.

He has been studying voice with Ms. Merla Alkman since September of last year and is working toward a degree in music education.

Ms. Alkman, a part-time lecturer at The King's recently moved her voice studio from the University of Alberta to the college.

Chatham grateful for ILAP

Government support is not yet officially being given in Ontario to schools on a long term basis. But the Chatham Christian school society was able to take advantage of an offer that assisted it in its budget this year. Government support came by way of an ILAP work incentive grant towards some work done at the elementary and secondary schools. Renovations, repairs and completion of the high school gym cost the society \$40,500 of which the grant made up \$16,000, a definite boost for a budgeted item.

Changes at The King's

Dr. S. Keith Ward, Associate Professor of English at The King's College, since 1979, has been appointed to a three-year position as the first academic dean of the college. The new position which he has taken on in addition to his regular duties, will include developing new academic programs, coordinating academic activities within the college, enriching faculty development and interacting with academic administrators of other institutions. In an attempt to stress the unity of knowledge by means of interdisciplinary efforts, Ward sees the possibility of The King's exploring practical work-oriented courses, deant-taught courses and the curriculum approach of "unifying a year's offering around a theme or idea such as Marxism."

Joachim Segger, formerly part-time instructor, has taken on a full-time position in music which was created this year by combining a number of courses taught, up till now, by a number of part-time instructors. Segger said that he was looking forward to working at The King's and he added, "At King's I find an awareness of the need to develop a reformed perspective in all areas, including the arts, which have been neglected in the reformed tradition."



Keith Ward

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Recommended reading

In the October "Wheelbarrow" of Sarnia Chr. School, teacher Brent Bowyer suggests that parents and students pick up on the lost art of reading as an alternative to other common activities such as TV viewing, especially during the holidays when students remain inside for "indoor recess" due to inclement weather. "Besides the doorway of logic and reason," he notes, "there is another less-used doorway" to a child's heart, "that of imagination" through fiction books. He suggests parents make their own selection for younger children because there are many good books for that age level and because parents themselves can easily judge the value of the short and simple books. His list for older children (9 and up) includes *Charlotte's Web*, *The Hobbit*, *A Wrinkle in Time* and *The Lion, The Witch and the Wardrobe*. But grade seven students too provided their own list of recommended reading. George Mainville feels about *Scout and the Haunted Castle* by Piet Prins, that "this is a book that everyone should read." Donald Haagsma writes that *Journey Through the Night* by Anne de Vries "is an exciting book filled with action." And Robert Meeder concludes about Madeleine L'Engle's *A Wrinkle in Time*, "I think it is a worthwhile book." Book page editors of the *Toronto Star* and the *Calgary Herald* had better be on their toes.

You've come a long way OACS!



AND THE BANDS PLAYED ON: (l. to r.): Audrey Lammers and Theresa Knight of Calvin Memorial Christian in St. Catharines and Diane Staring and Cynthia Rumph from Timothy Christian School in Rexdale joined in with the 30th anniversary celebrations of the Ontario Alliance of Christian Schools last month in Brampton. Board members honoured for dedicated service were (bottom l. to r.): Sid Harkema, William Grin, and Kathrine Posthumus. Past board members: L. Lutgendorf (centre), and H. Schuringa related interesting and humorous events of the past

Adrian Guldemand

On November 6th, the Ontario Alliance of Christian Schools (OACS) celebrated its 30th Anniversary in the gymnasium of John Knox Christian School in Brampton. It was a wonderfully vibrant demonstration of the growth which has taken place in our schools over the past 30 years. The fact that the bands of Timothy Chr. School in Rexdale and Beacon Chr. High in St. Catharines could put on a significant program with only one hour of practice in the afternoon is a tribute to the music programs at the elementary schools, and to the directors, Mr. A. Bouma of St. Catharines and Mr. H. Bergsma of Rexdale.

The OACS now serves 73 member school societies devoted to teaching children to serve the Lord. The 30th Anniversary banquet was a happy occasion, providing continued evidence of God's faithfulness to his covenant people.

Far back in 1952, the only project the Alliance had was the establishment of "Higher Christian Education," which in reality meant the establishing of the Hamilton Christian High School as the one and only Christian High for all of Ontario. Today in 1982, the Alliance provides a whole range of services which include curricular, administrative, legal, financial and professional services for the

member societies which educate the 10,000 children in the Alliance schools as well as helping new schools get started.

Prior to the anniversary banquet there was opportunity for delegates to attend a number of workshops that dealt with such topics as: Special Education, School Financing, The Task of the Education Committee, The Charter of Employer/Employee relationships within the school, and the Development of a General Admissions Policy.

The Business Meeting which started the proceedings at 1:00 p.m. was led by the OACS Chairman, Mr. Wm. Grin of Chatham. Not all together unexpectedly, the budget discussion occasioned a considerable number of comments in the order of suggesting restraint in the Christian schools. While the budget was approved with an overwhelming majority, it was clear that finances were certainly a number one concern in the minds of the delegates.

Similar remarks occurred in the discussion prior to the approval of the Education Coordinator as a full-time position. The membership also approved the updating of the procedural bylaws. However, the discussion concerning the Basis Article and Principal Guidelines, showed that there is still no consensus on the place of the Reformed Creeds in the Bylaws of our constituent school societies.

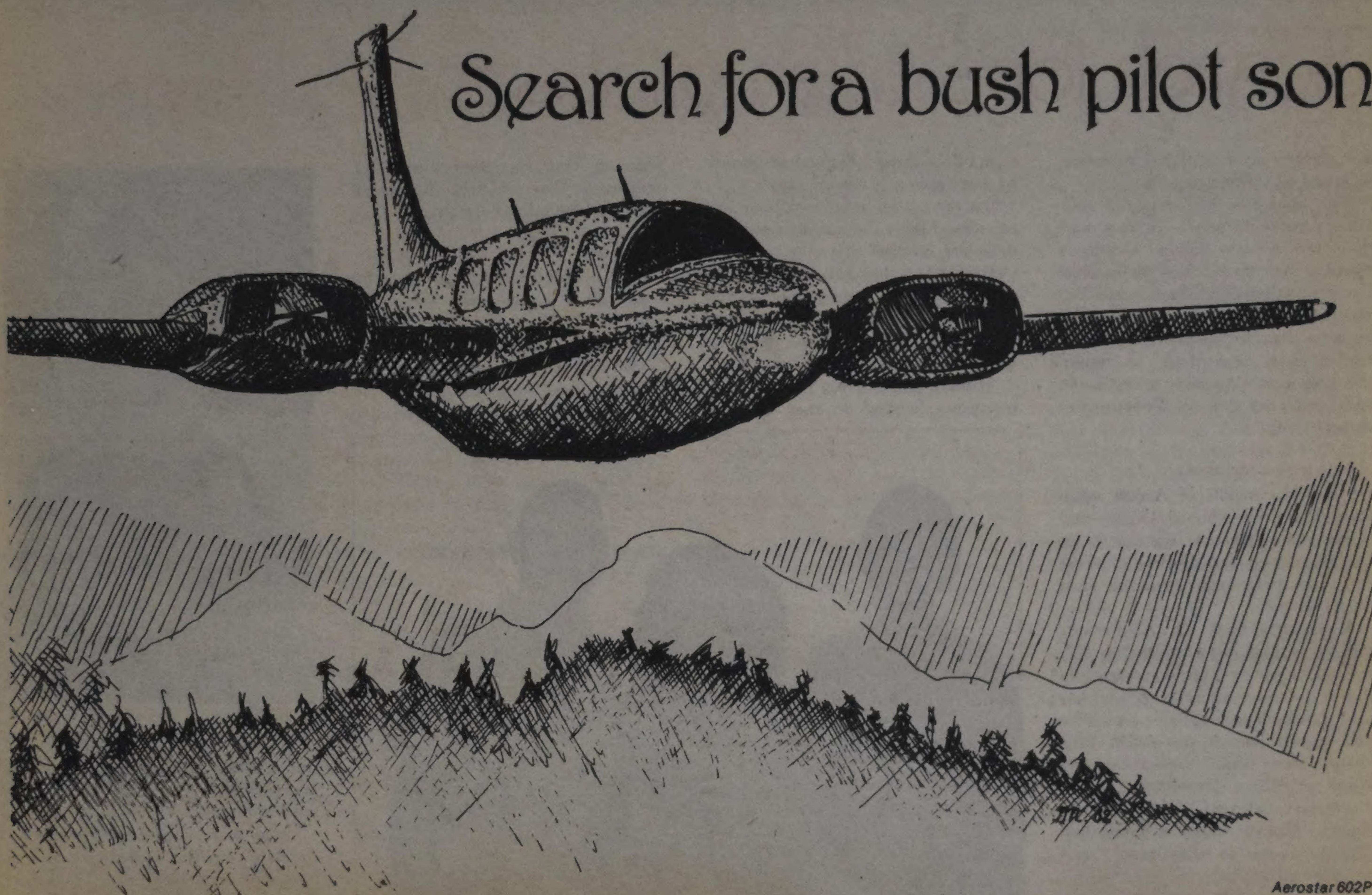
This matter will come up again next year.

After the delegates and guests had participated in an excellent meal prepared by the Brampton Ladies Auxiliary, they listened to various speakers reminiscing about the "Good Old Days." We were entertained with stories about how the first board meetings were held.

The speaker representing the newest school responded to an earlier question as to whether or not the individual constituting the OACS founding schools had "missed the boat." Judging from the significant role which the schools collectively have played and from the bright future which our Christian witness has in this confused time, he judged that indeed we had gotten off the right boat and started a great work. The lordship of Jesus Christ in education was rediscovered here and is now supported by many evangelical Christian brothers.

The John Knox gym was brightly lit and festively decorated, the guests were in a good mood. The master of ceremonies, Rev. Greidanus, kept the events moving with his usual wit and tact, and all the speakers, even while they were reflecting on both the good and the bad sides of the past, expressed a confidence that we could look forward to a hopeful future and that the Christian school community does and will provide a significant witness on the Canadian scene.

Search for a bush pilot son



Aerostar 602P

Written with George and Susan Heemskerk
by Bert Witvoet

It was July 19. Jim Heemskerk, 24, a bush pilot employed by Kenn Borek Air Ltd., left Dawson Creek, British Columbia, in his twin engine Aerostar between 7:15 and 7:30 a.m. He was taking Darlene Kielbart, a 27-year-old medical aid, to Dease Lake, some 650 kilometres north-west of Dawson Creek. She was on her way to Inskut, an Indian village 60 kilometres straight south of Dease Lake.

But the aircraft never arrived at Dease Lake. Somewhere in that vast northern British Columbia wilderness of lakes, mountains and rivers the Aerostar came down. As of today, it still has not been found, nor have Jim and Darlene been heard of.

Jim's parents, George and Susan Heemskerk, live in Beeton, Ontario, about 60 kilometres north of Toronto. This is the story of their agony, search, courage and faith. Above all, it is a story of hope against hope.

George and Susan Heemskerk were married in Newmarket, Ontario, in 1957. They had been childhood sweethearts back in Naaldwijk, The Netherlands. Both immigrated to Canada with their respective families in the early fifties, but kept contact with each other. George eventually decided to leave his family in Trenton and live closer to Susan, whose family had settled in Newmarket.

A year after they were married, Jim was born. Four years later came Jennifer, and another four years after that, Lisa. The five-member Heemskerk family grew into a closely knit group. The fact that Susan suffered from rheumatoid arthritis ever since she gave birth to Jim was probably a contributing factor. Her disease, which produces a swelling and inflammation of the joints, gave occasion for the children and the husband to pitch in when needed. Jim at age six would gladly vacuum the room for his mother.

George worked as an aircraft assembler at Douglas Aircraft and later became a supervisor. He would often talk about airplanes. Even today, when an aircraft flies over, George automatically looks up to see what it is. He subscribes to the magazine Canadian Aviation. Flying and airplanes are part

of the Heemskerk family atmosphere.

Jim grew up in Newmarket until he was 14 years old. At age twelve he attended the air cadets and was firmly resolved to become a pilot. His father's interest in planes was rubbing off on him.

When the family moved to Brampton in '73, Jim attended high school there. But his heart was set on flying. He worked part-time for Dick's Delicatessen and two summers for a paving company. With the money he had earned he paid for flying lessons at the Brampton Flying Club. In 1978 he got his Instructor's license group 2 and he was off like a shot to the west, leaving girlfriend Alexis Hill and his family behind.

He spent half a year in Peace River and Grand Prairie, Alberta, giving instructions and flying charters for companies or individuals, including the RCMP. But he came home to Brampton just before Christmas, "cold and lonely," recalls Susan. "He needed his mother and his girlfriend," added George.

Jim worked for a while at Toronto Island airport but there wasn't enough work there. He ended up joining his father at Douglas Aircraft for half a year. While there, after more training,

he received his commercial license and a rating that allowed him to fly multi-engine aircraft.

In July of 1979 Jim married Alexis Hill, a girl he had met through his participation in Young People's activities in Brampton. Alexis was from the Christian Alliance Church. They lived with Jim's parents for about a year, while Alexis still attended school.

In May, 1980, Jim and Alexis left for Dawson Creek, British Columbia, the same month George and Susan moved to Beeton, Ontario. While living at Dawson Creek, Jim worked for a while in High Level, Alberta. But eventually, he ended up working for Kenn Borek Air, arctic specialists, as they call themselves. In March of this year Alexis gave birth to a boy which they named Sean Michael Alexander Heemskerk.

This is how matters stood for Jim and Alexis in Dawson Creek, British Columbia, and George and Susan in Beeton, Ontario, on Monday, July 19, 1982, the day that Jim disappeared.

Bad news from British Columbia

The next day, Thursday, July 20, George and Susan Heemskerk were having supper with their daughter Lisa. It was 6:30 when the telephone rang. Chief Pilot of Kenn Borek Air, Gord Johnson, was on the phone. He told George that his son Jim had been missing since the day before and that the company had been searching for him all day. But he told the Heemskerks not to worry. The search and rescue team of the armed forces had been called in and they would comb the area where Jim had flown and probably find him soon. Would they call Rescue Master Captain John Stevens, who was heading the search?

George contacted Captain Stevens. The latter too assured them that the rescue unit would soon find Jim. Ten planes with spotters would immediately go into action.

"A lot of things went through our minds," recalls George. "We prayed to God. We asked Him to guide the search and rescue teams so that they might find Jim. We asked that whatever had happened to Jim, God would be with him and with the girl who was with Jim. We contacted our minister George Van Arragon. He came over right away and stayed with us until after midnight. We prayed together and he asked us to tell him about Jim; what kind of person he was. We were all hoping to hear news from BC yet that evening, perhaps that they had found Jim."

But no one phoned them to say that Jim had been found. Nor did that call come in the following weeks.

"We were never far from the phone," says Susan quietly.

"Our friends knew it too," adds George. "The minute they called we would pick up the phone."

"I kept on working those days. What else can you do? But my mind was constantly in British Columbia. Where would Jim be now? What is the weather like there? We kept contact with Captain Stevens. And always he would encourage us."

"It was very hard. We had had a difficult year anyway. Since February, Susan spent six weeks in the hospital. I got laid off in March at Douglas. There just wasn't enough work. Then I worked for a friend of ours, Hovius, who has a market garden in Holland Marsh. But eight weeks later a hailstorm wiped out his crop and I was laid off again. Then I worked for Dekker Lumber in Everett. Mr. Dekker is an elder in our church in Alliston. I was only there for a couple of weeks when we got the news that Jim was lost."

"I kept on working for Dekker Lumber. But after four weeks the search was stopped. Captain Stevens told us that he was very sorry, but they had not been able to locate the plane. They

Search for a bush pilot son

had combed an area of 100 kilometres wide and 600 kilometres long.

"The clues they had were not sufficient. Already the search had cost more than two million dollars. Usually a search is kept up for three weeks only. But since there had been some bad weather, preventing them from flying on some days, the period had been extended by a week. Still, no results. Now what were we going to do? Susan and I could not give up. We wanted to do something."

The search continues

It was the middle of August when Captain Stevens phoned George and Susan Heemskerk that the search for Jim Heemskerk and Darlene Kielbart and their twin engine Aerostar had been called off.

At this time, Gary Van Amelsvoort, a friend from Brampton, came up with the idea of renting a plane and going to British Columbia ourselves. A fund was started in Brampton by five people who had known Jim. It was called "The Hour of Hope Fund." Various churches joined in: Alliston, Brampton I and II, Newmarket (all CRC), the Christian Alliance Church and the Pentecostal Church (both in Brampton), and several service clubs.

Gary Van Amelsvoort had known Jim since Jim was 14. Gary flies too. One of the instructors at Brampton, John Ziegelheim, decided to come along. So the three of them, Gary, John and George, flew a Cessna from Brampton to Dawson Creek from Thursday, August 26 till Saturday morning, August 28.

"We stayed in Dawson Creek for a day," George continued, "to get our instructions from people who had been involved in the search. Then on Sunday morning, August 29, we set out for Ingenika Point. We had our base in a forest camp, where we slept and cooked. During the day we would be up in the air, one flying, and the other two spotting.

"We tried to retrace the path that Jim might have flown. We knew that he had departed from Dawson Creek between 7:15 and 7:30. He could fly a distance of 1760 kilometres or five hours without running out of fuel. The whole trip to Dease Lake would normally last two and a half hours.

"It had been overcast when Jim left, but clear enough for a safe take-off. He could fly low, below the cloud cover. What you do then is fly from valley to valley. 'Dodging' is what it's called. He could not fly above the clouds because the aircraft had no de-icer. Besides, there was no beacon in Dease Lake that he could home-in on.

"His plane was sighted by a fisherman on a lake just south of his two flight plans (#1 on map). It was about 8:15. So he was still on time, but slightly off course. He was approximately 300 feet above the water, which is very low for that kind of aircraft. A second sighting of an aircraft resembling the Aerostar was made at 4 p.m., near Telegraph Creek (#2 on map).

Was it Jim's airplane?

"But he couldn't have flown that long ... unless he had made a stop somewhere. The Search and Rescue

team of the Armed Forces had dismissed that sighting. It was off time.

"But there is an unfinished, abandoned railroad (only the bed has been laid, there are no ties) that runs north to Dease Lake. Other bush pilots I have talked to told me it was quite possible to land an aircraft on a stretch of railroad bedding and to wait out the fog or rain. Others had done it before.

"I believe that Jim may have made an emergency landing on that and may

Then on Thursday, September 2, we returned to Dawson Creek. We stayed there until Saturday, September 4."

Maureane McGuire joins the search

Susan by this time had come up to be with Alexis. George spent some time with Susan, Alexis and the Kielbarts. While sitting around the table, George suddenly remembered that August 31 had been their 25th Anniversary. He wished his wife a happy anniversary,



A happy family reunion

Jim and Alexis visited Beeton, Ontario in the summer of 1981. Back row from l. to r.: Jim, Alexis and George; front row, l. to r.: Lisa, Susan and Jennifer.

have started out again later. The second fisherman described the airplane he saw and it was exactly like the Aerostar. And other companies from the area all say it wasn't one of their aircraft that could have been up there. This airplane came down lower and circled as if the pilot did not know the way.

"That's the sort of thing that stays in your mind a long time. Was that Jim, and where did he go from there?"

"He was flying by a WAC map, which is a very hard map to go by. He had been flying around Dawson Creek area, but he did not know the area around Dease Lake. From reports that we hear, there were many areas where visibility was extremely poor that day. He must have gotten lost, while he was dodging."

"We searched that area for five days.

but they couldn't really celebrate.

At this time too a psychic from Richmond, British Columbia, came into the picture. Her name is Maureane McGuire. She has been successful in the past in locating lost aircraft.

Alexis' mother had been against making use of a psychic, but Mr. Kielbart, Darlene's father sent up two rings to Maureane McGuire; one that belonged to Darlene and one to Jim. From Richmond this woman was able to give an accurate description of both Jim and Darlene, including their medical history.

"She came along with us on the plane. Above the lake where the second fisherman had sighted a plane like the Aerostar, she sensed that Jim had been there and that he had been very discouraged and confused. She claimed



Jim Heemskerk, bush pilot and amateur photographer

that Jim's instruments had been knocked out by lightning and that he was low on fuel.

"From there she indicated that we should go to an S-shaped lake, near a burnt-out area and near Eaglehead River, Eaglehead Lake and Cow Lakes. We decided that she was referring to Cry Lake, east of Dease Lake. When we flew over Cry Lake she became very agitated. She felt that there was something there. But look as we might, we could not see anything.

"Some people may think that we should not have consulted this woman. That is from the devil. We talked it over with Rev. Van Arragon later on, and he said that making use of her was understandable under the circumstances and that he withheld judgment on the matter.

"There was one more thing that kept us guessing. On the day following Jim's crash, two emergency locators went off somewhere within a radius of 300 kilometres. An emergency locator is a device usually located in or near the tail section of the aircraft. It can be set off manually by the pilot or it will start automatically on impact after an aircraft crashes. But sometimes they also go off when a pilot lands his airplane roughly. One of the emergency locators had gone off 130 kilometres west of Telegraph Creek, where an aircraft resembling the Aerostar had been sighted at 4 p.m. on July 19 (#4 on map). Was it Jim's signal? Who knows?"

Encounter with nature

"On Saturday, September 4, we left Dawson Creek for Dease Lake. We had two aircraft. Two pilots and a spotter in each. The other aircraft stayed for two days, but then had to get back to Dawson Creek again. We kept up the search until Thursday, September 9.

"Actually, on Thursday we were doing a last run and at the same time heading back to Dawson Creek. But we ran into bad weather and had to fly low and slow. At one point we headed into a snowstorm. We should have returned to Dease Lake, but the other two were eager to get back to Toronto.

"So, we kept going. We came to a valley that closed in on us. There were

Search for a bush pilot son

mountains on all sides. John Ziegelheim banked the plane and we were able to turn around and come out. As we were heading back we saw a valley on the right. Gary suggested that we turn in and try that route.

"We did. But as we went in further we realized that the ground started coming up fast. The Cessna we were flying is a fairly slow aircraft. You couldn't just pull on the throttle and expect it to rise quickly. I heard John shout that we weren't going to make it. Next thing I knew he stalled the plane right above the trees. Suddenly the right wing caught a tree and swung the aircraft around. We hit the ground nose first,

small path that looked like a deer track. We didn't see any animals but lots of animal droppings. We followed the path up until we came to a more level place. John could not go any further because of his broken leg.

"There we set up camp. We put John in the sleeping bag, made a fire, and cooked some soup. We kept the fire going until nine o'clock that night.

"I told the others not to worry. Somebody would find us. I knew that God would not forget about us. I fell on my knees somewhere and I prayed that God would bring me back to Susan and the kids. Somehow I knew that we were safe in His hands. I did

"Some time later we heard what sounded like a twin-engine aircraft, and I knew that rescue was on the way. Then a buffalo rescue plane came over the mountain, right over our heads, into the valley. They had not seen us yet, but we knew that the emergency locator had attracted them, and it was only a matter of time.

"We were crying. Gary said something and I fell on my knees and thanked God that he had heard our prayers. John, who was lying in the tent, wanted to know what was going on. We told him, and he urged us to throw wet branches on the fire. I remember shouting back, 'Okay, captain.' We were really excited.

"In the meantime, the aircraft had disappeared over the mountains opposite us. A few minutes later it came back. That's when I lit an orange flare to signal our position. The aircraft went over our heads again and disappeared over the ridge behind us. When it returned for a third overpass, it had its landing gear down, which meant they had seen us.

"They flew on until it seemed that they were going to crash into the opposite mountains. But the plane rose quickly and they turned around.

"They flew overhead and dropped a twenty-foot streamer with a message. If we were unable to use our radio or a flare and we needed immediate medical help we had to stretch the streamer on the ground in front of the tent.

"That is what we did immediately. They threw out some paper streamers after that, to test the wind strength and direction. Then they disappeared. The next thing we know, there are two thuds nearby and a voice shouts out,

called for a helicopter. Two hours later the helicopter came and we were picked up in a basket and lifted into the helicopter.

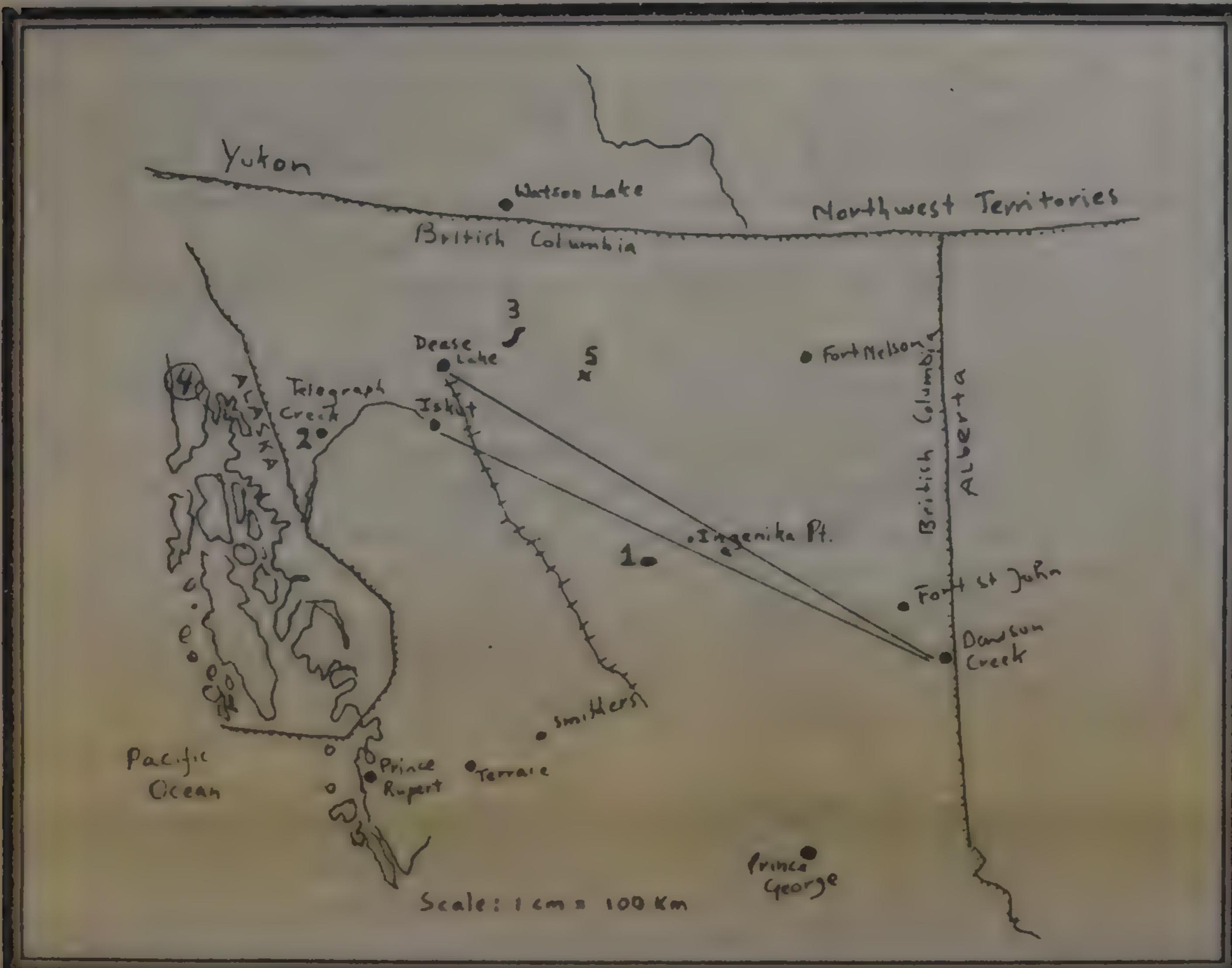
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In the meantime, Susan was in Dawson Creek, unaware of what had happened to George. She had been staying with the Kielbarts, the parents of Darlene. On Thursday, September 9, the day her husband had crashed, she went into town to buy tickets for a return trip to Ontario. George and his friends were late coming back from Dease Lake.

At four o'clock in the afternoon Susan heard that the men were missing. "At that point I didn't know what to do or even think. When it really sank in, the first thing you do is cry. I didn't sleep a wink that night. What was I going to do? Jennifer and Lisa were in Ontario and I wanted to be with them. Lisa, who is 16 and was staying with friends was lonely. She didn't know what was happening to us.

"Friday, the next day, at one o'clock I heard that the men were found. I didn't know at that point that they were injured. I just thought they had landed on an airstrip and had waited out the weather. I flew to Calgary that day to be with my brother, who lives in Drumheller. The next day I would go on to Toronto.

"We got to my brother's house about 10 o'clock at night. And that's where the phone started ringing. It was from people back in Ontario. They wanted to know what had happened. They had heard that the men were badly injured and that they were in the hospital. And I didn't know anything about that.



Map shows Dease Lake area

The two lines from Dawson Creek to Dease Lake and Iskut indicate the two flight plans filed by Jim Heemskerk with Dawson Creek. Number 1 shows the location of the lake where a fisherman saw Jim's aircraft pass over around 8:15 a.m. The barbed line is an unfinished railroad. Number 2 shows the lake where another fisherman saw an aircraft matching the description of Jim's Aerostar at 4 p.m. Number 3 is Cry Lake. Number 4 indicates the area where the closest emergency locator went off on July 20. Number 5 marks the place of the September 9 crash. The distance from Dawson Creek to Dease Lake is about 650 kilometres.

with the rest of the fuselage slanting upwards.

"There was a lot of confusion at first. Somebody wanted to know how we were and I was shouting, 'Let's get out of here, and get out fast.' I was out first, then John. We had to help Gary out who was a bit dazed. John was in the worst shape, however. His one leg was badly fractured at the knee. Gary had what proved to be five broken ribs and his chin was hurt. My left wrist was cracked and my head was bleeding, but I seemed to be in the best condition among the three of us.

"I noticed that the fuel tank was leaking but fortunately the aircraft did not catch fire. We were lying in dense bush. One of the wings was hanging over a creek.

"We bandaged each other up as best as we could. I dipped my handkerchief in the ice cold water of the creek to stop the bleeding on my head. Then we took out our emergency locator, tent, sleeping bags and survival kit. We felt it might be better to find a level place higher up the mountain where we could pitch our tent and place the signal.

"It was hard going up that mountain. John could only drag himself. We were going through dense bush until we hit a

not panic. Gary cracked a few jokes to keep our spirits up. We tried various things just to keep our heads cool. John was in great pain in the tent, almost yelling it out.

"I had to return once more to the plane to get some more sleeping bags and other essentials. I nearly got lost then. Later on, I took off for an hour or more to see if I could find a hunter's trail that was on our map, in case I had to walk out after two or three days. But I couldn't find the trail, and I nearly got lost again.

"I did sleep that night, although not all that much. It was cold and wet out.

Rescue comes

"The next morning was bright and sunny. Gary had wanted to get up early and start a fire, but I told him to wait and conserve his energy. We did light a fire later. We had some more soup and a few sugar candies for energy.

"At one time we heard an airplane fly by on the other side of the mountain, but it was a regular, scheduled airline flight that was not looking for us. There is a trunk line (regularly flown route) just on the other side of the mountain running from Mackenzie to Watson Lake.



Aerial shot of crashed Cessna

Picture taken from an armed forces rescue craft on Friday, September 19, the day of the rescue

Are you fellas OK?

"Apparently the plane had gone up high and two paramedics from the air-force had parachuted down to us. They landed, one within 50 yards, the other within 100 yards of our tent. Were we ever glad to see those guys. It's amazing how well trained they are.

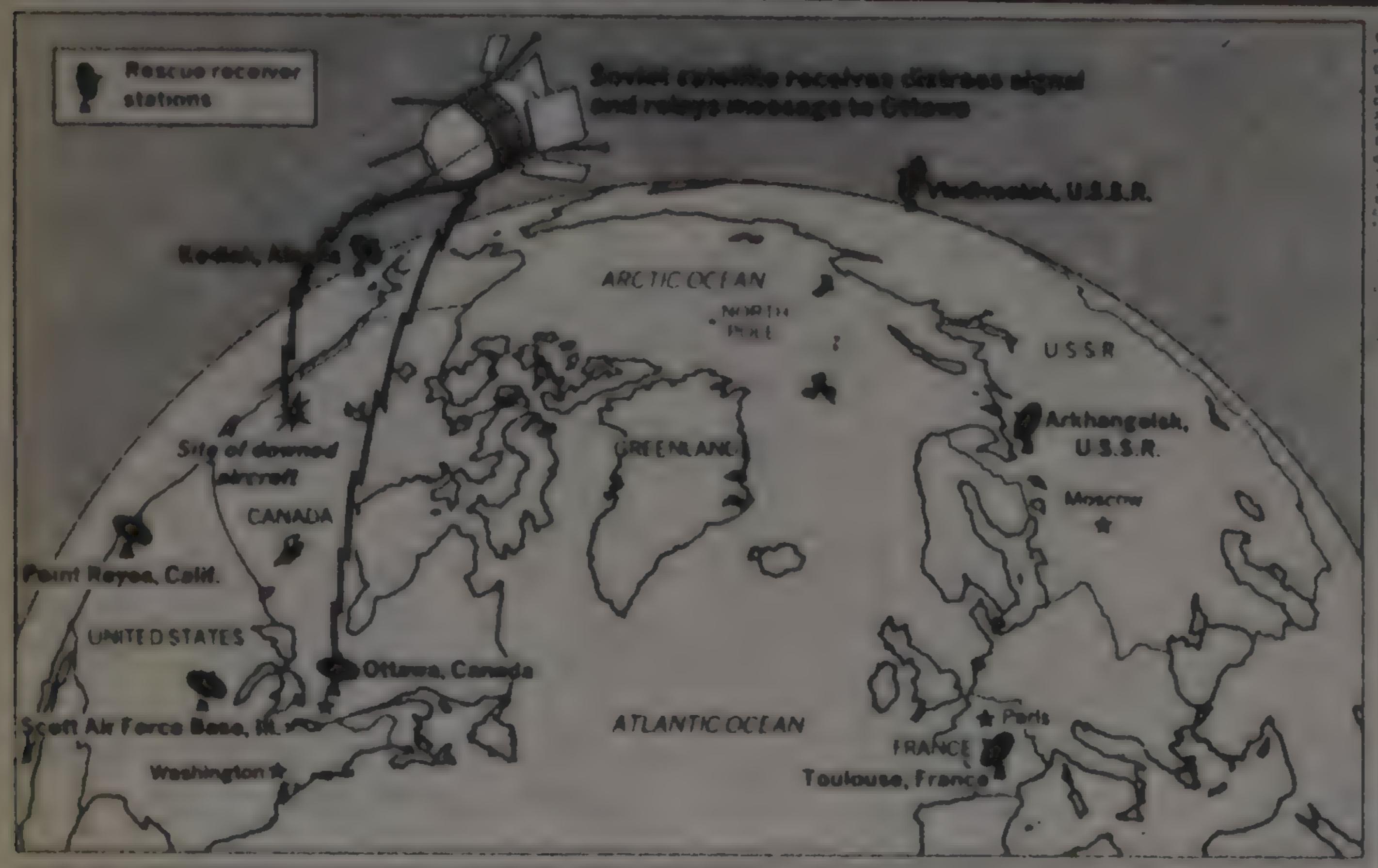
They checked us out first, then radioed back to the aircraft: '3 yellow and 2 blue,' which is their code for three alive and two badly injured. The buffalo aircraft radioed back to the Armed Forces at Comox base and

They had heard it on the radio news.

"The day before, I was dreading the fact that I might have to tell them that George was lost. Then when the men had been found I thought, 'Oh good, I won't have to tell them now.' Then they phoned me and asked what's happening. We heard this and this on the news.

"We told them, 'Don't pay too much attention to what you have heard on the news. The men were missing, but they have been found and now they are

Search for a bush pilot son



Time magazine carries article

"Heavenly Help to the Rescue"

In the October 4 issue of this year, Time carries the story of the rescue of George, John and Gary from the point of view of a miracle of the space age.

It reported how Soviet satellite, equipped with electronic sensors, picked up the signal emitted by the emergency locator of the Heemskerk search plane on September 9 and remitted it back to earth, where it was picked up by an antenna outside Ottawa. There a computer quickly used the information relayed by satellite to obtain a navigational "fix" on the crashed aircraft. Ottawa contacted Comox airbase, and Comox sent out a buffalo search aircraft to locate the missing plane and men. Hours later they were found.

The use of a satellite in rescue operation marks

an international first. An agreement between the Soviet Union, USA, Canada and France to cooperate in search and rescue operations has given rise to a new venture called SARSAT (search and rescue satellites). The Soviet satellite Cosmos 1,383 was launched last June. But it was not until August that the joint program became operational, in time for the rescue of George Heemskerk, John Ziegelheim and Gary Van Amelsvoort, but too late for the rescue of Jim Heemskerk and Darlene Kielbart.

George Heemskerk was quoted in Time as saying, "We should have been cooperating like this years ago. This is something that can save people's lives."

"We had to separate the equipment that had to go back to Dawson Creek and the stuff that had to come with us to Toronto. Well, we couldn't finish it because there was not enough time; so, they finished it for us.

We had eight seats for ourselves in the airplane so that John could lie down. That guy was in tremendous pain. We arrived in Toronto on Tuesday morning at 7 o'clock."

That was September 14. Three days after Susan had come home.

An interview with Calvinist Contact

It is Wednesday, October 27 and I am sitting in the livingroom with George and Susan Heemskerk in their Beeton home on McPherson Crescent. George and Susan had been asked for an interview by several newspapers, as far away as Los Angeles. The only interview they gave over the phone was with Time magazine (see box on this page).

What George did not mention in his account to me was the role which the soviet-made satellite played in their rescue. That was something he learned about later. The interest of other newspapers lay in the fact that the rescue of George, Gary and John was a first in international cooperation and technical know-how.

But that is not what George and Susan are interested in first of all. Their story was and remains the loss of their son Jim. They trusted me and Calvinist Contact to focus on the whole story that enveloped their lives. They want to see this told from a point of view of faith.

They want people to know about how God works out his plans in his mysterious ways. They want to tell about the wonderful support they received from many.

Some don't know how to express themselves or what to talk about with the Heemskerks, so they avoid them. That, George points out, is not the thing to do. "It doesn't matter what people want to talk about with us; you want to talk about Jim, fine; you want to talk about the weather, well talk about the weather. Just don't avoid us."

"But many people have called us. Just a few words is so helpful. We are praying for you, we are thinking of you ... it's tremendous."

"We were so emotional at first. We did a lot of crying. Not our youngest daughter Lisa, though. She was holding it back until finally she too broke down."

"The greatest difficulty for us is the unknown. What has happened? Is he badly hurt? Is he still alive? We ask God if it is His will, if Jim could please come back. If not ... we know that he has gone ahead of us. His wife Alexis talks that way too."

"Did Jim express his faith?" I asked them.

"He has been away from us several years. He read the Bible. How strong his faith was we don't know." There was a pause. "He knew where to go, in prayer, in Bible reading, in his faith."

Hope springs eternal

"George," I asked, while Susan was busy in the kitchen preparing lunch for us. "When you think of Jim, do you think 'he is, or he was'?"

"He is, all the time. He is still alive in my thinking." He looks at me with eyes full of hope. "People have walked out of there after several months, Bert, even in mid-winter. Both Jim and Darlene were

trained in survival. They know what berries and mushrooms they can eat. They have fishlines with them for fishing. They can make tea from leaves. Then there are hunters' cabins; there's always food in them ... Jim is a fighter. He does not give up."

George shows me some pictures of British Columbia, taken when they visited Jim and Alexis last year. Some of the pictures were taken from the air when the family was given a ride by Jim, their pilot son and brother.

"British Columbia is unbelievably beautiful," says George. "You see mountains and rivers. While searching for Jim we saw caribou and moose. We saw hunters' cabins in the middle of nowhere. In front of one of them someone was standing and waving at us. I can't forget that." George stares into the wall, and you know that he is thinking, was that my son?

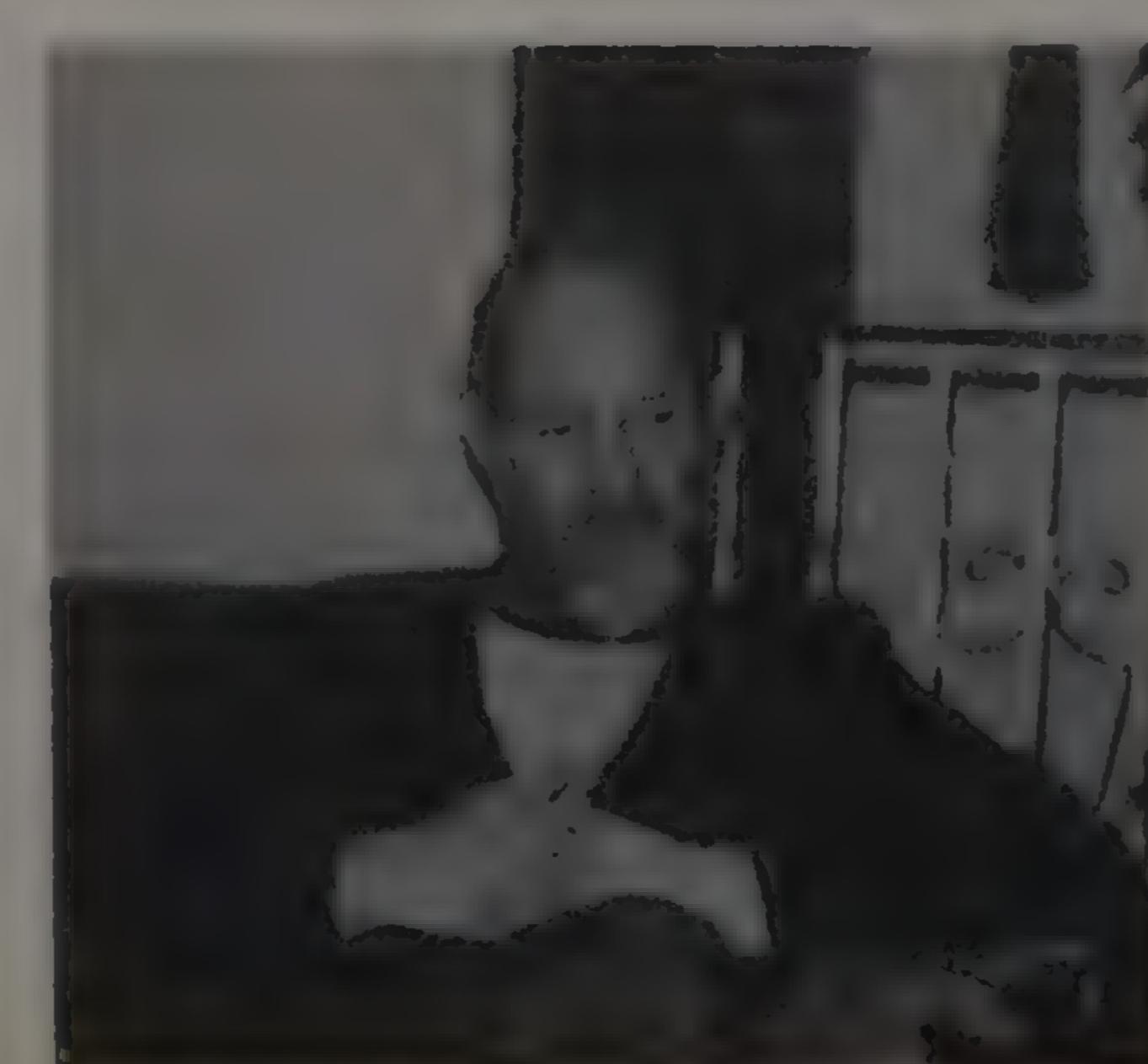
After lunch, George and Susan walk outside with me. They show me their backyard. Susan walks with some difficulty due to her illness. But she smiles bravely and calmly. Besides her faith she has fine memories of an eager son who wanted to help her in the house and who sent her a Mother's Day card three years ago that read "Thanks for a wonderful childhood, Mom." No one can take that away from her.

We comment on the Indian summer weather we are having. "I hope they're having fine weather in BC," George said quietly, as he squints in the sun. "Gives them a chance to get out."

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Alexis with Sean Michael Alexander



George recalls events while Susan listens



Astrology (b)



Johan Tangelander

Sects and Cults

3. Astrology - a definition

What is astrology? Dr. Kurt Koch describes it as the prediction of human character and destiny from the stars and their constellations. It is believed that, unlike animals, every human being is born under the influence of a

particular planet. An astrologer studies the influence which the stars allegedly exert on people from day to day and indicates their helpful or hampering effects on the individual's life. However, an astrologer is not a stargazer. He doesn't make observations in

Lifestyle

Fasting at Christmas time?

Over the past three to four years, Christian solidarity groups have held fasts in different churches across Canada. I participated in a four-day fast last Christmas in solidarity with the oppressed people of Central America.

But Christmas is a time of celebration, gift-giving, laughter, lots of special food and indulgence, is it not?

The Christmas season also lends itself very well to solidarity fasts. One reason for that is that Christmas is celebrated all over the world - yes I know by both Christians and non-Christians. But for the Christian, the meaning of Christmas is not pure, unmixed joy. For the superficial participant of Christmas cheer and merriment it means the giving of gifts, generosity (don't be a scrooge), "peace" and perhaps birth.

For those who look at the deeper meaning of the holistic story of redemption, Christmas means birth and promise but also death and sacrifice. We remember glory and also poverty. Part of the Christmas story is rejection and poverty - the rejection of the mother of Jesus by the innkeeper, the long hard journey to Bethlehem (there is reason to believe that Mary and Joseph could not afford a donkey - they were able to buy one later with the gift of gold from the magi so that they could escape to Egypt). There was the probable rejection of the unwed mother, and I don't believe scratchy hay was comfortable to sleep on. We cannot but remember the jealous Herod, the flight to Egypt (an exile already) and the sacrifice of children. The historical time of Jesus' arrival was a time of long-term oppression for the Jewish people.

No, Christians cannot celebrate Christmas in pure selfish abandon. It, like all Christian celebrations, calls us forth to renew our lives.

A myth about the solidarity fast is that it is a somber affair. We might learn something from the Latin Americans to know that food and drink (especially the intoxicating kind) are not essential ingredients of celebration. I didn't really believe how true that can be until I experienced it last year. The centre of joy and hope lay in the opening and sharing of Scripture.

I remember being moved by the story of a Chilean man who was imprisoned after the Allende coup. He told of how his faith and his prayers had given him hope and comfort.

To ensure that we as a group were not fasting in isolation and in a cocoon of introversion and self-righteousness, some of our time was spent writing letters of support to Christian leaders in El Salvador and Guatemala, and letters of critique or support of our M.P.'s and the Canadian minister of External Affairs.

The non-fasting community and fellow church members visited, worshipped and sang with us at the church where the fast was held. El Salvadoreans, and Chileans and other Latin American groups came and provided lovely, and joyous music on their pan flutes and ukelele type instruments made from armadillo backs.

It was a unique way to celebrate Christmas. It removed some of the distracting trappings and wrappings and helped me be in touch with the mixed joy and hope in the face of alienation and oppression. It facilitated the feeling of solidarity or oneness with all hopeful, believing Christians in Central America and everywhere.

Christmas is really the story of hope. And hope is experienced much more intensely when we also experience darkness, pain and deprivation. Then hope becomes longing - longing for God.

Wilma Binnema Vander Schaaf

the heavens himself, but uses detailed technical tables, which he adjusts according to the latitude and longitude of the place of birth.

What does the astrologer mean by Zodiac and horoscope? A Zodiac has been defined as "an imaginary belt of the Heavens through which the sun and planets move in the apparent revolutions round the Earth." A horoscope is the chart of the position of the planets in relationship to one another at the exact moment of your birth. So to know the date of birth, the precise moment of birth and latitude and longitude of your birthplace is important in order to get an "accurate horoscope" from a professional astrologer.

Astrologers claim that through their work you can always know what to expect and when to expect it. Your fate is sealed by the position of the heavenly bodies right from the beginning of your life's journey. Of course, you can avoid the bad days and events if you know ahead of time when they are coming. No wonder that so many read their horoscope before they leave their home. Decisions in high and low circles, influencing every aspect of life, are made on the basis of daily astrological predictions.

How precise are the astrological predictions and the advice you can find in the daily papers? I have read numerous horoscopes and found them absurdly general and abstract. Astrologer Sydney Omarr's advice to Geminis for one typical day reads: "Don't duck responsibility. Go with tide. You will gain if available, ready, prepared and capable. You lose if lackadaisical, indifferent, resentful. One who can pull strings will be observing. Do yourself a favour by being cooperative." You can tell this to anyone, at any time and anywhere.

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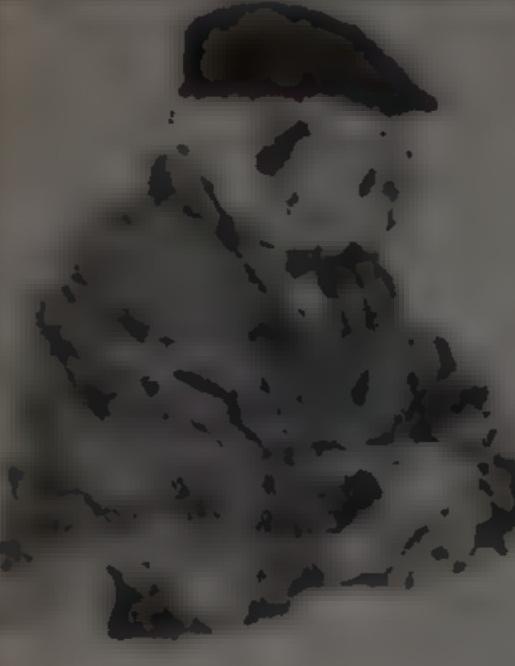
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Dutch



**Als je 't
mij vraagt**

Hoe denk je over A.I.D.?

Syrt Wolters

Wat is dat nou weer? Ja, als je een rubriek schrijft: Als je 't mij vraagt, dan kun je de gekste dingen verwachten. Daar wordt me nota bene de vraag voor gelegd: Wat denk je van A.I.D.? Om eerlijk te zijn wist ik eerst niet waar ze het over hadden. Ik dacht eerst aan First Aid (Eerste Hulp bij Ongelukken) Maar weet je dat dan niet? De classis van British Columbia heeft er zelfs een studiecommissie voor benoemd en die commissie kwam nog wel met een meerderheids en een minderheids rapport! A.I.D. betekent Artificial Insemination by Donor.

Het enige wat ik weet van Artificial Insemination is de herinnering aan de tijd toen ik nog een school jongen was en Artificial Insemination gebruikt werd om koelen kunstmatig te bevruchten. Waarom ze dat deden ging ons jongens boven de pet. We noemden de man die bij de boeren langs ging om dat te doen: die vent met de bol in de buuse. Later begreep ik er van dat men op die manier de veredeling van het ras beter onder controle kon houden.

Artificial Insemination by Donor betekent Kunstmatige bevruchting onder mensen door gebruik te maken van het sperma (mannelijk zaad) van iemand anders dan de echtgenoot.

Klaarblijkelijk schijnt deze manier van doen niet alleen bij dieren toegepast te worden maar ook bij mensen in gevallen waar het huwelijks kinderloos blijft. Zelfs schijnt deze praktijk ook onder Christenen ingang te vinden - vandaar de studie commissie van Classis B.C.

Mijn eerste reactie op de vraag hoe ik denk over A.I.D. (toen ik door had wat het betekende) was, dat het me grenzeloos tegenstond. Stel je voor: Je vrouw in verwachting door het zaad van een andere man. Of je nou weet wie die man is of niet, maakt dunkt me geen al te groot verschil. Ik kan me niet voorstellen dat ik ooit tot een dergelijke maatregel mijn medewerking zou verlenen.

Maar ja, ik heb makkelijk praten. Niet alleen dat ik niet (meer) met het probleem te maken zal krijgen, gezien mijn leeftijd van de meer dan sterken, maar God heeft mij gezegend (zelfs twee keer) met een gezond gezin. Zeven kinderen in totaal. Dus mijn reactie is louter emotioneel.

Maar toen ik het rapport (de rapporten) van Classis B.C. las werd me duidelijk dat het probleem van A.I.D. niet alleen van de emotionele kant kunt of moet benaderen, maar ook van de biologische kant en van de medische kant en de sociologische kant en niet te vergeten van de theologische zijde. Nou toen begon het me wel wat te duizelen.

De classieke rapporten beroeften zich ook alleen maar met de theolo-

gische kant van de zaak. Dus zo'n rapport zegt me niet zoveel. Het minderheids rapport b.v. zegt, dat in bepaalde omstandigheden A.I.D. gegoord is, tenminste het rapport kan geen duidelijk verbod in de schrift vinden. Wat zegt me een dergelijke uitspraak dan als er op biologische of sociologische gronden een dergelijke praktijk verboden zou moeten worden? Om nog maar niet te spreken over de medische en de emotionele kant van de zaak.

Het probleem komt tenslotte hier op neer: Mag een echtpaar, dat blijkbaar geen kinderen kan krijgen om biologische of physiologische redenen, de toevlucht nemen tot A.I.D.: kunstmatige bevruchting met het mannelijk zaad van iemand anders dan de echtgenoot?

Het idee van A.I.D. is waarschijnlijk opgekomen sinds men met de kunstmatige bevruchting bij dieren goed succes heeft gehad. Ik kan me voorstellen dat de vraag op komt: zou dat bij mensen ook werken? En als dat goed zou werken, zou het dan misschien mogelijk zijn dat anders kinderloos-gebleven huwelijken gezegend zouden kunnen worden met een gezin?

Het grote struikelblok om deze twee praktijken met elkaar te vergelijken is natuurlijk dat voortplanting bij dieren een fundamenteel verschillende zaak is dan bij mensen. Bij dieren is het bijna uitsluitend een kwestie van biologie. Bij de mens heeft God het zo geschapen dat hij het onafscheidelijk saamverbonden heeft met een innerlijke eenheid van de twee mensen: man en vrouw. Een man zal zijn vrouw "aanhangen" en dan zullen ze tot één vlees zijn.

De vraag: Hoe denk je over A.I.D. Is

mij gesteld en als ik mijn antwoord daarop geef, dan kan ik mij niet anders voorstellen dan dat de uitdrukking "tot een vlees" wijst op een totaal in elkaar opgaan physisch en fysiek en dat elke inringing in die totale eenheid en dan nog wel op het meest intieme punt en ogenblik, het ideaal van het huwelijks geweld aandoet om het zacht te zeggen.

Maar ja, we leven in een tijd waarin we alles schijnen te gaan bewisten. We gaan een heleboel dingen die eeuwen onder Christenen als vaststaand beschouwd zijn, betwijfelen. Vooral het huwelijks moet er aan geloven. Scheidingen zijn aan de orde van de dag. Hertrouwen voordat de vorige huwelijkspartner gestorven is wordt gedaan zonder blikken of blozen. Samenleven zonder te trouwen wordt aanvaard als geheel normaal.

Homosexualiteit wordt verdedigd en zelfs in sommige kerken toegelaten als gelijkwaardig met een normaal huwelijk.

Tegenwoordig gaan we alles bere deneren. Als je met iemand praat die gescheiden is, dan hoor je gewoonlijk dat de stap biddend genomen is en dat men gelooft dat God het (in hun geval althans) wilde.

Oorspronkelijk was ik van plan om in een paar artikelen de rapporten van Classis B.C. te volgen, maar ik zie er vanaf, want, eerlijk gezegd, ik word er misselijk van. Tenslotte is me niet gevraagd wat de beweegredenen van de Classieke Commissie waren omtrent A.I.D. Het was mij gevraagd: Hoe denk jij over A.I.D.? Welnu, u weet het. Voor mij zet A.I.D. alles wat heilig is in het huwelijks, op z'n kop. God moge genadig zijn ieder die zich daar mee inlaat.

strekt is, zagen, maar Gods vinger? Komen we hier niet in de buurt van het wonder?

Als we dit toegeven dan wil dat toch niet zeggen dat we mogen dat Gods voorzienig bestel niet rustig doorgaat ook zonder opzienbarende gebeurtenissen? We moeten het niet van bizarde dingen verwachten, maar mogen we dan zeggen dat er ook eigenlijk geen bizarde gebeurtenissen zijn?

(wordt vervolgd).



J. VanHarmelen

Gods vinger #4

De worsteling met de engel zal pas ten einde zijn wanneer het rijk van God triomferend zal doorbreken met de komst van Christus, de opstanding der doden, en de herschepping van hemel en aarde. Dan zal de wens van de geschiedschrijver Leopold van Ranke misschien in vervulling gaan, die zo graag "archivaris in de hemel" wilde zijn. Afwachten maar.

Het is in elk geval een gedachte die door Groen van Prinsterer aldus geformuleerd werd: "Eerst de zegevierende komst van Christus zal de raadselen der geschiedenis oplossen." Wij verstaan dat, hoop ik, wel. Er zijn zoveel raadselen wat Gods voorzienigheid en Gods wil betreft. Er zijn zoveel raadselen in opzienbare gebeurtenissen - want zo doen ze zich toch aan ons voor. En wij weten niet meer, door inspiratie of illuminatie b.v., wat het eigenlijk is, God of de duivel. Paulus wist de ene keer dat de Heilige Geest hem verhinderde verder te gaan, en de andere keer dat de satan hem belette verder te reizen.

De omstandigheden op zichzelf kunnen ons nooit duidelijk maken of we nu ja of nee moeten zeggen. De Duitse Christenen zagen dit juist over het hoofd toen ze uit de geschiedenis van Duitsland de wil van God meenden te kunnen ontdekken en aflezen. En we merken hetzelfde bij Luther als hij zegt: "Ik weet wel waarom de bliksem zo vaak in Roomse kerken inlaat."

Berkouwer geeft ook nog het voorbeeld van Sergius, de patriarch van Moskou, die beweerde dat Stalin de door God aangewezen leider was, die

het volk zou leiden tot de overwinning. En Berkouwer vraagt dan: Is zulk een geschiedbeschouwing wel wezenlijk meer dan een subjectieve projectie van eigen idealen?"

Berkouwer verzet zich tegen een fragmatisering van de voorzienigheid Gods, en meent dat een spreken over "Gods Ingrijken" de gedachte kan wekken dat het gewone gebeuren min of meer buiten God zou omgaan. Als men zich toch op verrassende gebeurtenissen beroept en er hardnekkig aan vasthoudt, en de voorbeelden zijn, in het Oude Testament b.v., voor het grijpen, dan zegt Berkouwer: "Het is echter duidelijk, dat het hier niet gaat om subjectief geïnterpreteerde gebeurtenissen, maar om feiten, die in hun diepste zin door God zelf werden onthuld. In deze gebeurtenissen wordt inderdaad Gods gezindheid in gericht en genade openbaar. Ze spreken een duidelijke taal. Ze spreken nu een taal, omdat God spreekt." Daar wil hij blij blijven "want als wij gaan spreken wordt het subjectief, wat de 'dogmatische geschiedenis' op dit punt van 'Gods vinger' duidelijk en onomstotelijk bewijst."

Toch is het de vraag of deze verklaring van het extra-ordinaire bij ons volk wel aanslaat. Ik denk zo dat men nog lang zal blijven spreken van Gods hand en van Gods vinger.

Hebben Gods vingerwijzingen geen bijbelse achtergrond zo vraagt iemand. Is het werkelijk zo dat als wij spreken over Gods Ingrijken, wij daarmee suggereren dat het gewone gebeuren min of meer buiten Gods wil

Onder Ons

Waarden niet meer in ere

Geachte redacteur:

Hartelijk dank voor het artikel "Een signaal van de tijd" door Dr. K. Runia te Kampen, in C.C. van 24 september 1982.

Het teken van onze tijd is niet meer Adam of Eva maar de instelling van een nieuwe zogenaamde verbondsrelatie tussen Adam en Steven of Eva en Suzan.

De twee lesbische vrouwen (waarvan één de echte moeder) willen wel Gen. 19:5 accepteren maar niet Gen. 2:24 en schrappen de helft van het vijfde gebod voor hun kind door met opzet de vader uit het gezin te bannen. Toch wensen zij de doop voor hun kind en ontvangen die ook in de naam van de Drie-eenige God. Gods Verbond "met u en uw huis" werd een ander huis.

Het huwelijks formulier wordt op deze manier versnippert en bestemd voor de prullemand. Dat is het geval van een voldongen feit (accomplished fact) in de kerk/classis van Rotterdam-Delfshaven.

Klaas Muis

Het eerste Canadese kerstlied

(Canadian Scene) — Het eerste Canadese kerstlied, *The Huron Carol*, is de laatste dertig jaar erg in populariteit toegenomen. Het is omstreeks 1641 geschreven door de Jezuïeten zendeling Jean de Brebeuf. Na zijn martelaarsdood in 1649, heeft een andere zendeling onder de Huron Indianen, Ds. Villeneuve, de woorden op papier gezet. Het is later in het Frans vertaald door Paul Picard, een advocaat en lid van de Huron stam. De populaire Engelse vertaling die nu veel gebruikt wordt werd in 1942 gepubliceerd door de Canadian Messenger of the Sacred Heart. Wanneer men in Canadese gezinnen en onder vrienden samen kerstliederen zingt dan staat men maar zelden stil bij de oorsprong van de liederen. De woorden zijn hier en daar misschien een beetje veranderd, maar de boodschap van het kerstfeest is overal eenander.

Dutch

Persoverzicht

Carl D. Tuyl

• Goed nieuws en slecht nieuws deze week! Het goede nieuws was voor onze Jopie die zijn populariteit met 46% van de stemgerechtigen bewaard zag, en bovendien een zekere mate van vrede in de partij wist te scheppen. Na druk en intensief onderhandelen achter de schermen liet Clark's voornaamste concurrent voor de partij-leiding het afweten. Brian Mulroney is bekeerd en schaart zich nu volledig achter onze Joop. Dat garandeert met bijna 100% zekerheid dat op het partijcongres in januari Clark in zijn positie als leider herkozen zal worden. Peter Pocklington heeft wel veel geld maar weinig invloed in de hogere sferen van de partij. Dat komt omdat hij te vaak in het openbaar optreedt zonder gekleed te zijn in een net blauw gestreept herenkostuum. Dat is in de P.C.-partij ontzettend belangrijk. Bovendien heeft hij een baard, en mensen met baarden zijn in de bestuurschelons van de Konservatieve Partij onmiddelijk onder verdiening. Nee, onze Jopie heeft het zo goed als in zijn zak, maakt u zich daar maar geen zorgen over.

• Heel anders staat het er voor met de leider van de Blauw-geruite-kielen partij, onze Ed Broadbent. Die was de morgen na de bekendmaking van de laatste publieke opinie onderzoeken zo van streek dat hij de hele wereld voor een doedelzak aanzag. Laat me die goede man nou even eventjes zes procent in populariteit verliezen! Hij begreep het zelf ook niet en weet het aan de stand van de hemellichamen. Zelfs de professor presteerde het om twee procent in aanzien te stijgen, en hij deed pardoes een nieuwe roos in zijn knoopsgat. In zijn fraktie had hij echter te doen met tegenstand, vooral van de kamerleden die kiesdistricten met veel ambtenaren vertegenwoordigden. Die stemden tegen het regeringsvoorstel om pensioenen in te korten. Vooral Jean-Robert Gauthier, een lid voor Ottawa werd hardhandig op de vingers getikt. De ochtend na zijn recalcitrante tegenstem werd hij verwijderd van de enige commissie waarvan hij lid en voorzitter was. Met de professor moet je het eens zijn anders ga je de laan uit. Het toont ons weer eens hoe zeer de kamerleden onderworpen zijn aan partij-discipline. Voor stemmen of de wraak van de partij komt zonder genade op je hoofd terecht.

• René Levesque moet ook een bittere pil slikken. De Hoge Raad sprak uit dat grondwettelijk Quebec geen aanspraak kan maken op het veto-recht. Dat kwam hard aan. Zo hard, dat er geruchten in de pers verschenen dat Levesque zijn koffers aan't pakken is, en er balen van begint te krijgen. Toch wel jammer; je weet wat je hebt en niet wat je krijgen kunt, en Levesque is een kleurrijke

figuur in ons nationaal politiekenschouwspel. Hij mag van mij blijven.

• De Minister voor Immigratie Zaken werd gepresenteerd met een rapport waarin hem aanbevolen werd om amnestie te verlenen aan alle illegale immigranten in ons land. Dat getal zou zo ongeveer in de 200.000 lopen. Het is toch wel een gezegend teken dat er zoveel mensen zijn die zo dolgraag inwoners van ons land willen zijn. Er werd ook een studie rapport ingediend inzake pensioenen. Het rapport beoogt verbetering van het huidige systeem. Je kunt wel merken dat de ouwetjes in getal en dus ook in politieke invloed toe nemen.

• En als laatste binnenlands bericht de boodschap dat Skalbania op de fles is. Die man gaf geld uit alsof hij het zelf maken kon. Verwondert me niets. In de Globe en Mail zag ik verder nog een advertentie waarin een 1979 Learjet werd aangeboden. Netjes onderhouden en maar een vorige eigenaar. Ik dacht bij mezelf: zekere een oude dame die 't ding alleen maar gebruikte om naar de kerk te gaan.

• Er is, volgens mij, een zorgwekkende ontwikkeling op internationaal politiek terrein. Het rammt een beetje in het Amerikaanse departement van Buitenlandse Zaken. Als bewijs van die bewering vestig ik uw aandacht op het

feit dat er een zekere tendenz waarneembaar is om Amerika politiek te isoleren. De Russen praten met de Chinezen, de NATO-landen praten met de Russen, en Reagan staat maar te zingen "datte we toffe jongens zijn." Dat gaat niet goed in de Westerse verhoudingen. Bovendien kreeg Reagan ook nog een flinke trap in zijn schenen van het Congres in Washington waar zijn voorstel om nieuwe raketten te installeren beleefd maar toch overtuigend in de prullebak werd gedeponeerd. Er rammt iets in de Verenigde Staten. Als het zo door gaat verliezen ze veel politieke invloed. Ekonomiese leiding hebben ze allang geleden uit

hun handen laten glipen. De Japanners hebben die kaas netjes van de Amerikaanse boterham afgenoem. De Amerikaanse industrie staat in produktiviteit lang niet meer bovenaan, en de fabrieken moeten broodnodig gemoderniseerd worden.

• De klad zit er ook in in Spanje waar de peseta met acht procent gedevalueerd werd.

• Het bleek dat gedurende de staat van beleg tienduizend mensen in Polen gevangen werden gehouden. Geen wonder dat er illegale immigranten in Canada zijn. Een zekere mijnheer Barney Clark kreeg een kunsthart, en de pers hing aan de lippen van zijn dokters.

ALS U DRINKT, RIJ DAN NIET.



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Season's Greetings

ANTONIDES: We wish all our relatives and friends a blessed Christmas and New Year.
Mr. and Mrs. H. Antonides, 404 Geneva, St. Catharines, ON L2N 2G8

BAKEMA: A blessed Christmas and best wishes for the New Year to all our friends and acquaintances.
The Bakema's, Little Europe Resort, Bracebridge, Ont.

BANDSTRA: Wij wensen familie en vrienden een gezegend Keerstmis, en een gelukkig 1983 toe.
Mr. and Mrs. O. Bandstra, R.R.#2, Newcastle, Ont.

BEENEN: Mr. and Mrs. G.J. Beenen Sr., would like to wish God's blessing to all their friends throughout the Christmas season and the New Year.
G.J. Beenen, 850 Green St., Apt. #106, Whitby, ON L1N 6A5

BOONSTRA: We like to use this opportunity to wish all our relatives and friends a blessed Christmas and a prosperous New Year.
Mr. and Mrs. John Boonstra, Sr., Round Lake Rd., R.R.#1, Telkwa, BC V0J 2X0

BUYNINK: We wish all our relatives and friends a blessed Christmas and also the Lord's blessing for the coming year.
Ralph and Grace Buynink, Grimsby, Ont.

DRAAIESTRA: Mr. and Mrs. Thomas Draaiistra, 2 Rosmore Ave., Grimsby, Ont., would like to wish all their relatives and friends a blessed Christmas and a happy New Year.

ELLENS: Gordon and Hilda Ellens wish their relatives and friends a blessed Christmas and a happy New Year.
1466 Exmouth St., Sarnia, Ont.

FEDDEMA: Aan familie, vrienden en kennissen een gezegend Kerstfeest toegewenst en veel heil en zegen in het nieuwe jaar 1983.
Rienk en Patsy Feddema, R.R. #5, Strathroy, ON N7G 3H6

HARTMAN: To family and friends a blessed Christmas and prosperous New Year.
J. Hartman, 302 York Rd., Dundas, ON L9A 5N3

KIERS: We wish all our relatives and friends a very blessed Christmas and a prosperous New Year.
Jerry and Nettie Kiers; Margaret, Karen, Rick, Sandra, Iron Springs, Alta.

KIERS: Mrs. R. Kiers, van de Sunset Homes, St. Catharines, wenst alle vrienden en bekenden, en familie een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.
2 White St., St. Catharines, Ont.

KITS: Wij wensen familie en vrienden een gezegend Kerst en gelukkig Nieuwjaar 1983.
H.J. Kits, 64 Arb Close, Red Deer, AB T4R 1E8

KORTEN: Albert and Nell Korten and family wish all their friends and relatives a blessed Christmas and a happy New Year.
Lucknow, Ont.

KROEZEN: We would like to wish all our relatives and friends a blessed Christmas and New Year.
J. Kroezen, Florida.
Home address: Beamsville, Ont.

LOOYEN: Mr. and Mrs. L. Looyen wensen familie vrienden en bekende gezegend Kerstfeest en een gelukkig Nieuwjaar.
2 White St., #107, St. Catharines, Ont.

MIDDEL: Wij wensen al onze familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
Willem en Florence Vanderlinde, 1371 LaSalle Rd., R.R.#4, Sarnia, ON N7T 7H5

VANDER LINDE:

Wij wensen al onze familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.

Willem en Florence Vanderlinde, 1371 LaSalle Rd., R.R.#4, Sarnia, ON N7T 7H5

VAN HOUTEN:

John-Tine Van Houten wish all her relatives and friends a blessed Christmas and a happy 1983.

John-Tine Van Houten, Hope Tower, Apt. #2-405, 7900 McLaughlin Rd. S., R.R.#10, Brampton, ON L6V 3N2

VEENNSTRA:

Mr. and Mrs. P. Veenstra, 53 Ghent St., St. Catharines, L2N 2C8 wensen familie, vrienden en bekenden gezegende Kerstdagen en Gods zegen in 1983.

VAN MANEN:

Aan familie, vrienden en bekenden de zegen des Heren toegewenst voor de Kerstdagen en het Nieuwe jaal.

Mrs. T. Van Manen-van Kalsbeek, 25 Tofield, Cres., Rexdale, ON M9W 2B8

VELDSTRA:

Langs deze weg wens ik al mijn kinderen, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.

Mr. S. Veldstra, 1157 Woodburn Rd., R.R.#1, Hannan, Ont.

VREUGDENHIL:

Mr. and Mrs. N. Vreugdenhil wensen al hun familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig jaal 1983.

2 White St., #102, St. Catharines, Ont.

Events

The Church Ways of worshipping

Liturgies of the Western Church, Bard Thompson, Fortress Press/Triwelch, 1980; pb., xiv and 434 pp., \$7.95. L.G. Bloomquist, Barcelona, Spain.

This is an excellent book which any Christian interested in worship or liturgy should know of and be able to consult. In it the author has collected, introduced, and annotated the major forms of worship services from Justin Martyr's early account up to an American Methodist service as set out in 1784. In these 430-some pages one also finds Hippolytus' Apostolic Tradition (the forerunner to the Roman Mass, of which the Low Mass is also printed, in both Latin and English), the major Reformation forms of worship (associated with the names of Luther, Zwingli, Bucer, Calvin, and John Knox, as well as two versions from the Book of Common Prayer of the English church), and three examples of Puritan liturgy.

Thompson, whose work first appeared in 1961, did not intend his work to be the last word on any of these liturgies, nor did he intend to supplant any of the specialist writings on the subject. His intention was to bring to an ever-widening public captivated by interest in liturgical renewal or by the simple wonder of worship, examples of different forms of worship of past days.

A special note of recommendation concerns Thompson's introductions to each section. These greatly clarify the liturgies which follow by giving historical and theological backgrounds and by highlighting similarities to and differences from other liturgies. (I found the introduction to Calvin's views on worship especially worthwhile).

Concerning each liturgy with which he deals, Thompson also provides readers with a succinct book list for further reading, though all books referred to are pre-1961.



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Books

Psychology

Treatment of mental illness

Out of Mighty Waters, Lois Landis Shenk, Herald Press, 1982; hc., 178 pp., \$13.15; pb., \$8.35.

The Masks of Melancholy, John White, InterVarsity, 1982; pb., 252 pp., \$7.45.

Hank Van Dooren, Burlington, ON

The subject matter in both books is mental illness, and both writers are evangelical Christians. Shenk approaches the subject through the eyes of personal experience, and with the pen of the novelist. White addresses the matter from the point of view of a professional counselor and psychiatrist. Mrs. Shenk aims for empathetic understanding from the readers. Dr. White appears to be more interested in providing a framework for viewing mental illness which has scientific validity and will be compatible with the Christian faith.

In the style of a top-notch novelist Shenk describes her struggle with her own affliction in expressive language and appealing symbolism. A decade of suffering and struggle for wholeness has led the author through three mental hospitals, numerous involuntary commitments, and years of being misunderstood. The strength of a Christian upbringing and the comfort of faith are themes that weave through her story.

But there is something missing. Lois Shenk knows her source of comfort, yet the condition does not leave her, and the terrible

dragon continues to beset her. It is not until she turns to an old friend and former counselor, who has been introduced to a new approach called "orthomolecular psychiatry," that she begins to feel well again. This approach builds on the premise that mental illness relates to chemical imbalances in the body, so that healing cannot take place until the proper nutrients are provided, and this will often take the form of massive dosages of vitamins, or trace minerals.

So, Lois Shenk, after years of struggle, gets well and is presumably functioning normally today. The story is a true account. But although she would be the last one to not give God the glory in her "escape from the Dragon" Shenk creates the uneasy feeling that her testimonial about the efficacy of the orthomolecular approach reduces the impact of the book as a whole. The matter of how mental illness can be cured now runs the risk of having been simplified to the prescription of a certain mode of therapy which may have helped some people, but continues to be controversial and much disputed within the medical field.

John White is probably best known to our readers for his book, **Parents In Pain**. This latest book, **Masks of Melancholy**, which looks at depression, is probably the most academic of his books, and thus might lose the interest of some readers who would be seeking the usual inspirational medicine for which Dr. White is noted. The book is unique - contrary to Shenk's book - in that

it does not suggest single answer solutions. In it White speaks about his successes, but also about many failures. Obviously the man does not rely on his own strength in providing help to his patients, but he is also always alert to new findings in the areas of treatment of mental illness, as this will improve his understanding of the complexity of human behaviour.

White is not the kind of person who offers an apologia for a certain school of therapy. He has great respect for the "godly counsel" of caring Christians who are not highly trained, and he warns against the tendency for some liberal clergymen to become too fascinated by faddish pop psychologies of the day.

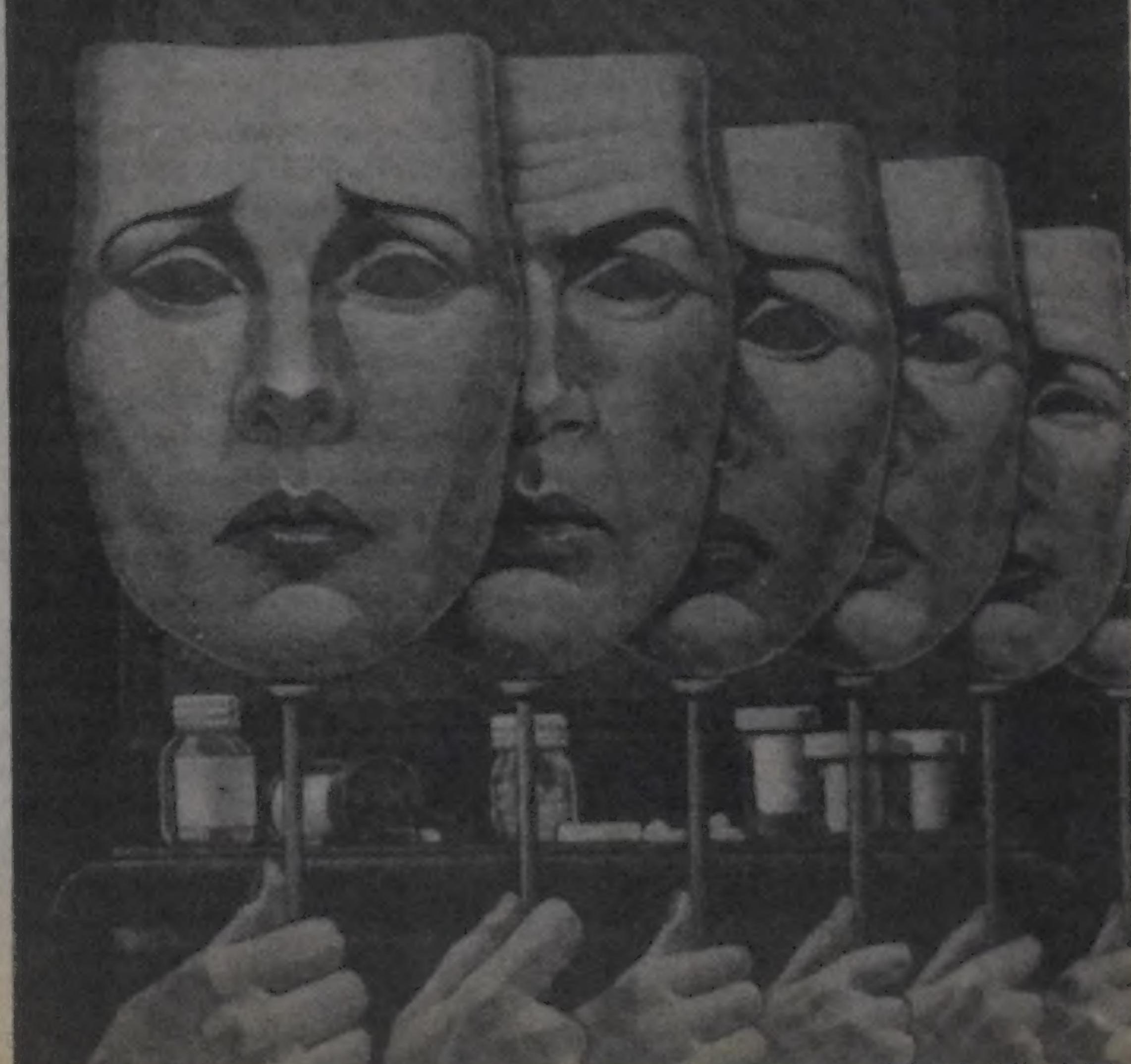
Dr. White does not say that we cannot benefit from some understanding of psychology and psychiatry, but he would always have us first minister Christ and his Word. He is not reluctant to level some well-placed criticisms at some Christians whose behaviour towards mentally ill people is such that it reduces them to the state of social lepers. White also does not have much patience with those who advocate in "have more faith, give yourself a kick in the pants" approach.

How would Dr. White view Mrs. Shenk's account of her illness? Judging by his book, he would probably be very careful not to judge the genuineness of the cure, but he would also hold out for a much broader understanding of the problem. While he would certainly not dispute the physical dimensions in mental

John White

The Masks of Melancholy

A Christian Physician Looks at Depression & Suicide



illness, he would prefer to elaborate on the topic by considering the interplay of other influences. White would emphasize that human beings need to be seen as whole persons, a view which clearly reflects on his therapy as is demonstrated in the following quotation: "I will no more treat mind as distinct from body than body as distinct from mind. By the grace of God I will treat persons, not pathology, sinners rather than syndromes."

White's book is a good reference source for people who are struggling with the question of a

thorough approach to mental illness, and depressive conditions in particular. Shenk's book, apart from its overly strong endorsement of the orthomolecular approach, does provide a good window on the despair and the suffering involved in mental illness.

Both books challenge the view that these problems are alien to Christians, and both challenge the notion of referring to specialists who either lack the ability to walk in the other person's shoes, or who are too intent on making the patient a guinea pig for testing their own rigid theories.

The Family

Compendium on the Christian family

The Encyclopedia of Christian Parenting, Fleming Revell/Welch, 451 pp., \$16.95. Mary VanderVennen, Christian Counselling Services, Toronto, ON

This book offers "the best advice available for to-

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Kom met Uw echo door 't heelal

Nu ons haast niets versteld doet staan
en niets meer tot verbazing leidt,
komt Gij weer met Uw Wonder aan,
maar God, wij hebben echt geen tijd!

Het wonder is er, dat staat vast:
het Kind, Maria en de stal.
De Bijbel ligt nog in de kast
totdat het Kerstfeest wezen zal.

Dan slaan wij, als de kerstboom brandt,
het Lukas-evangelie op
en lezen niets dan woorden, want
de wereld staat toch op z'n kop.

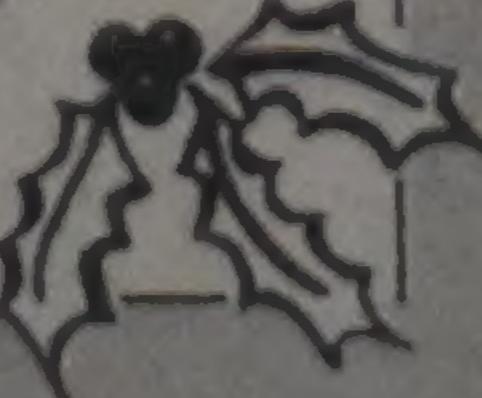
Nooit is het rustig om ons heen,
wat stil was, werd sinds lang een hel:
wie werpt uit woede nooit een steen?
Wie haat er niet, wie vloekt niet fel?

Wij ijlen razend door 't heelal
en peilen ruimtelijk gebied.
Wij vorsen naar wat komen zal,
maar kennen nog de grenzen niet.

Geen tijd ...! Heer, maak ons rustig, stil,
verlangend naar het Kind,
dat steeds verlossing brengen wil,
ons tot de eeuwigheid verbindt.

Nu ons haast niets versteld doet staan,
kom met Uw echo door 't heelal.
Wijs ons de juiste weg te gaan
naar Bethlehem en naar de stal.

door Elisabeth Wynands
in "Kerstboeket"
J.V. Voorhoeve



We would like to share a few thoughts with you, the readers, at this time of year. First of all Speelman's Bookhouse wishes all our customers and readers a very blessed season as we remember the birth of our Saviour and Lord this Christmas.

While we have the privilege again to celebrate this great day may we remember our Lord and each other in that love in which Jesus loved us. May the example which He showed us while He walked here on earth, from His birth at Christmas until His death on the cross, be present in us during this season.

May the true message of Christmas as it is recorded in His infallible Scriptures be remembered this year and may we show it in our love and sharing with those who are in need and are not so blessed with riches as we are. If this is truly in our hearts and prayers, God will bless us with gifts from above. We wish you the Lord's richest blessings in this season.

Staff of:

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day's parent" from a number of Christian leaders (as well as from some secular psychologists). Topics from "abortion" to "working mothers" are covered in encyclopedia format. Suggestions for further reading are a helpful feature following each topic covered.

Any encyclopedia necessarily lacks a unity of principle and direction, and some of the topics in this one are dealt with better than others. But that is inevitable. I think this is a good reference to be consulted, obviously not advice to be followed slavishly. This would be a good investment for a PTA or church library.

The publisher states: "It is our aim in this work, to provide a comprehensive but readable reference book of information, sound advice, and direction for persons who are seeking to become better informed in order to fulfill their roles as Christian parents in the very best way possible."

I believe that in general they have succeeded.